

Standards of Truth

Finding Reliable Standards to Identify True Prophets

Exploring Critical Thinking, Biases, and Epistemology
in the Context of the Church of Jesus Christ of Latter-day Saints
(CoJCoLdS, LDS Church, Mormonism, Mormon Church)

Also Included: [The World's Largest Citation-supported List of
False, Contradictory, and Unethical Statements by LDS Prophets](#)

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The most up-to-date version is available at <https://www.standardsoftruth.org/>

Intro

What is *Standards of Truth*?

Standards of Truth is a guide to improving critical thinking and finding reliable ways to identify true prophets.

It also contains the [world's largest list of problematic statements](#) by prophets of the Church of Jesus Christ of Latter-day Saints (CoJCoLdS, LDS Church, Mormonism, Mormon Church).

This book challenges readers to think deeply about questions such as:

- [Why is it important to identify true prophets?](#)
- [How can one best identify true prophets?](#)
- How do [cognitive biases and poor epistemic standards](#) hinder the identification of true prophets?
- How can the "[ultimate epistemic question](#)" promote more thoughtful and respectful discussions around religious topics?

Who is this book for?

- Members of the CoJCoLdS and those familiar with or curious about its teachings
- People interested in how critical thinking and epistemology apply to religious beliefs
- Readers seeking deeper insights into how to identify truth and navigate challenging questions of faith

What if I already know how to identify true prophets?

For those who already feel confident in their understanding of how to identify true prophets, this book may still offer value. It serves as an opportunity to reflect on the epistemic methods you already use, identify potential areas of refinement, and explore how to help others grapple with these critical questions. Even if you already know what works for you, understanding why it works can make you more effective in conversations with those who think differently.

What are prophets?

Prophets hold a central role in many religions, especially the CoJCoLdS. Definitions of prophets have varied widely across cultures—from individuals with unique spiritual insights to divinely appointed messengers who teach eternal truths and foretell future events.

The official CoJCoLdS website describes prophets [as follows](#):

- “As members... we are blessed to be led by living prophets... They make known God’s will and true character. They speak boldly and clearly, denouncing sin and warning of its consequences. At times, they may be inspired to prophesy of future events for our benefit. We can always trust the living prophets.”

This definition (explored in greater depth later) emphasizes that prophets are individuals sent by God to teach divine truths, boldly denounce sin, and foretell the future when inspired to do so.

Why is it important to identify true prophets?

CoJCoLdS teachings highlight profound blessings for those who identify and follow true prophets:

- “Our greatest safety lies in strictly following the word of the Lord given through His prophets...” (churchofjesuschrist.org)
- “And the Lord God hath sent his holy prophets among all the children of men... the same might receive remission of their sins, and rejoice with exceedingly great joy...” ([Mosiah 3:13](#))
- “The Lord promised us that if we believe in the holy prophets, we should have eternal life” (October 2010 General Conference)

In contrast, these teachings also warn of severe consequences for not following the prophets:

- “But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest... For instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord.” ([D&C 124:46-48](#))
- “...and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people.” ([D&C 1:14](#))

These passages suggest that identifying and following true prophets can lead to spiritual safety, joy, and eternal life. Conversely, ignoring prophets may bring judgments, curses, and spiritual separation from God. Clearly, the stakes are high.

How can one best identify true prophets?

Distinguishing true prophets from false ones is no simple task. Throughout history, countless individuals have claimed some degree of divine authority—ranging from well-known religious figures to obscure self-proclaimed visionaries. Amidst this multitude of claims, an essential question arises:

“What would be the most reliable standards for identifying true prophets?”

This question is **epistemic** (i.e., involving **epistemology**—the study of ways to find truth) because it focuses on "reliable standards" for finding truth. Importantly, not all epistemic standards are equally reliable. To illustrate this, consider an obviously flawed standard for finding the solution to a math problem:

- Ask a newborn baby. The baby's reply is the true solution.

This method is unlikely to produce consistent, reliable results. Now, applying this concept to prophets, here's another potentially unreliable standard:

- A person is a true prophet if they claim to be a true prophet.

This standard may also be unreliable, as countless individuals would fulfill the criteria and thus be counted as true prophets. Should we then follow the teachings of all such individuals? For contrast, here is a stricter standard:

- A person is a true prophet if they never make mistakes.

While appealing at first glance, this standard might also be unreliable. If the saying "nobody's perfect" holds true, even genuine prophets might fall short of this criterion. Finally, consider this standard:

- A person is a true prophet if they hold a top-ranking position in my religion.

If everyone in the world used this standard, thousands of religious leaders would qualify as true prophets—many of whom teach conflicting doctrines about morality, deity, and the afterlife. It might be impossible to reconcile or follow all their teachings at once.

As these examples demonstrate, not all standards for identifying prophets are equally reliable. The question remains:

“What would be the most reliable standards for identifying true prophets?”

This question is neither simple nor easily answered, but it is crucial. The purpose of this book is to explore it step by step:

1. [How NOT to answer](#)—An exploration of common epistemic pitfalls, such as cognitive biases and poor epistemic standards.
2. [Brainstorming answers](#)—Thought-provoking prompts to help readers develop their own criteria for identifying true prophets.
3. [Example answer](#)—A sample set of standards, followed by an evaluation of CoJCoLdS leaders based on these criteria.
4. [Keep asking](#)—A discussion of how epistemic questions can promote positive dialogue and encourage critical thinking.

Through this approach, *Standards of Truth* aims to equip readers with powerful tools for thoughtful evaluation, enabling them not only to navigate one of religion's most profound questions, but also to become a voice of reason in a world inundated with truth claims.

Cognitive Biases and Poor Epistemic Standards

“What would be the most reliable standards for identifying true prophets?”

As explored in the [intro](#), answering this question is no simple task, but cognitive biases and poor epistemic standards make it even more challenging. This section introduces these pitfalls and provides examples to help readers proactively recognize and mitigate their subtle influence.

Cognitive Biases

Cognitive biases are mental shortcuts that can undermine rational judgment. These biases are not character flaws; they are natural byproducts of our brain's efficient ways of processing information. While cognitive biases cannot be entirely eliminated, they can be mitigated through increased awareness (the goal of this section) and critical thinking strategies (discussed later in the book).

Two key biases relevant to our discussion are **confirmation bias** and **belief perseverance**.

Confirmation Bias

“**Confirmation bias** is the tendency to search for, interpret, favor, and recall information in a way that confirms or supports one's prior beliefs or values...”

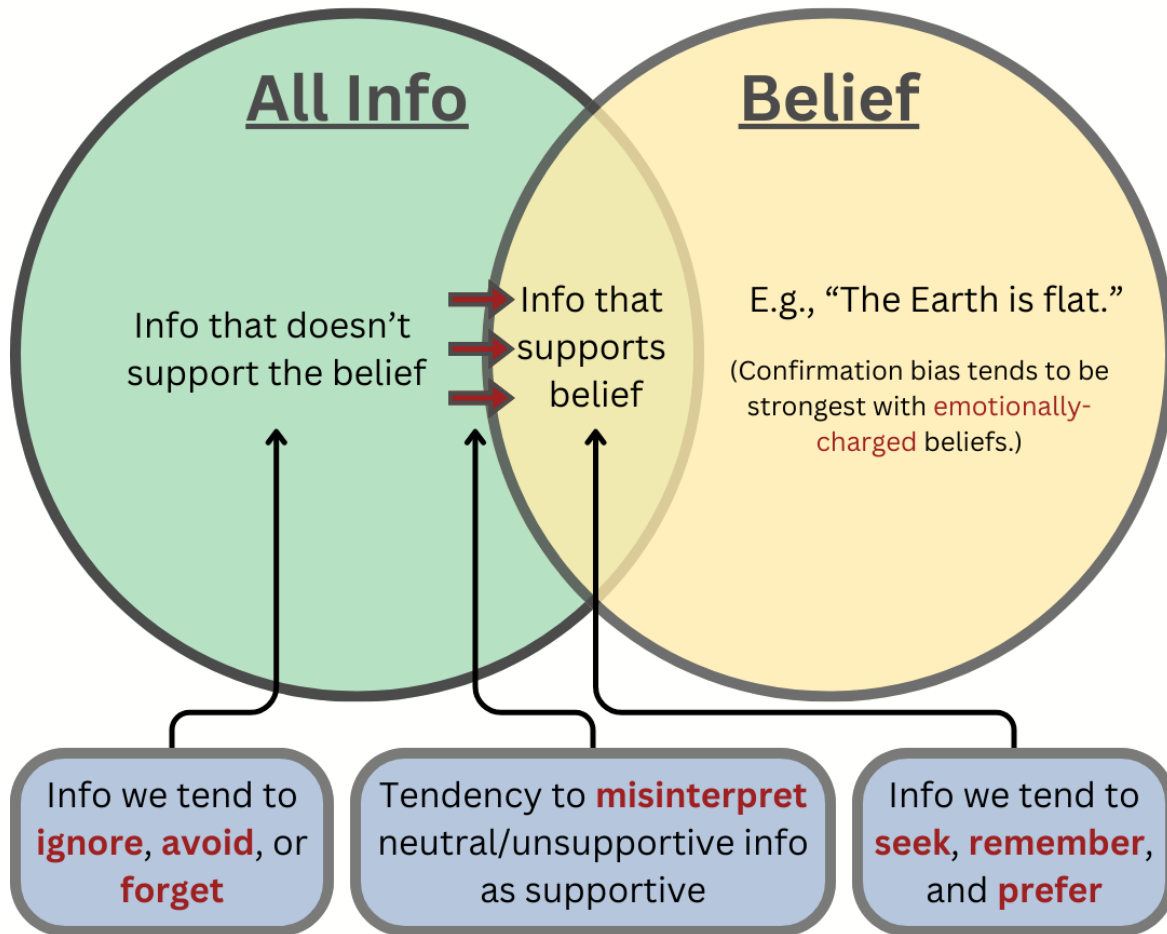
“The effect is strongest for desired outcomes, for emotionally charged issues, and for deeply entrenched beliefs. Confirmation bias cannot be eliminated entirely, but it can be managed, for example, by education and training in critical thinking skills.”

Examples of confirmation bias:

- A fan of a sports team reads an article highlighting the team's strengths and weaknesses but only remembers the positive points.
- A person with left-leaning political views primarily consumes media from left-leaning sources, reinforcing their existing beliefs.

Confirmation Bias

The tendency to search for, interpret, and recall info in a way that **confirms** or **supports existing beliefs**



Why is confirmation bias relevant?

Prophetic validity is often an emotionally charged topic for many. It frequently involves significant personal investments of time and effort, which can increase potential for confirmation bias. In searching for reliable standards to identify true prophets, this bias may lead individuals to favor standards that validate familiar or liked religious figures while excluding unfamiliar or disliked ones.

Such biased outcomes may be undesirable. As noted in the [intro](#), great benefits may follow for those who set aside biases and accurately identify true prophets.

Belief Perseverance

Belief perseverance is the tendency to maintain initial beliefs even after receiving new information that contradicts or discredits those beliefs.

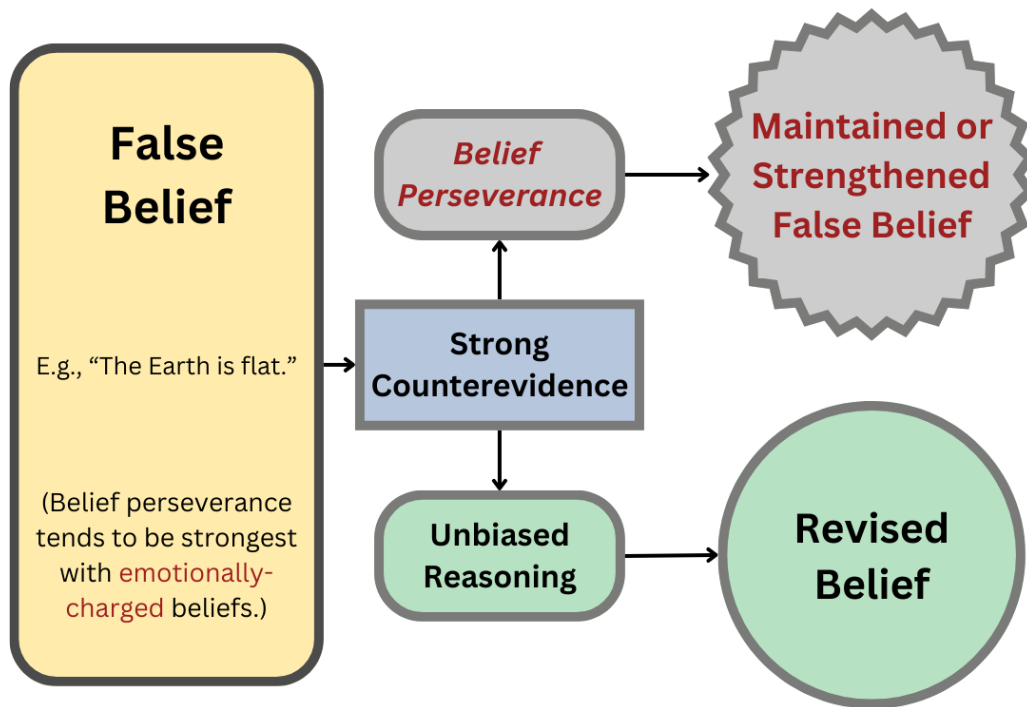
“Beliefs can survive potent logical or empirical challenges. They can survive and even be bolstered by evidence that most uncommitted observers would agree logically demands some weakening of such beliefs. They can even survive the total destruction of their original evidential bases.”

Examples of belief perseverance:

- A person maintains their belief that the Earth is flat, even after witnessing experiments that demonstrate curvature over distance.
- A loyal smartphone user insists their brand is superior, even after repeated hardware failures and evidence of other brands' advantages.

Belief Perseverance

The tendency for beliefs to **persevere** or even **strengthen** in the face of counterevidence



Why is belief perseverance relevant?

Belief perseverance can cause individuals to maintain their conviction that someone is a true or false prophet—even when fair and rigorous standards suggest otherwise. In some cases, opposing evidence may paradoxically strengthen entrenched beliefs.

Such biased outcomes may be undesirable. As stated in the [intro](#), great benefits may accrue to those who successfully set aside biases to accurately identify and follow true prophets.

Importance of Cognitive Biases

The cognitive biases described here (far from a complete [list](#)) can oppose our search for reliable standards to identify true prophets. These biases can become stronger in emotionally charged topics and often operate without our conscious awareness. Recognizing and addressing them is crucial, especially in issues where accuracy matters.

However, cognitive biases are not the only obstacles to our task. Poor epistemic standards—unreliable methods of seeking truth—also pose significant challenges. The next section explores examples so they can be recognized and avoided.

Poor Epistemic Standards

Poor epistemic standards are unreliable methods for seeking truth. This section will address three key examples: **emotional reasoning**, **unfalsifiable standards**, and **the confirmation algorithm**.

Emotional Reasoning

“[Emotional reasoning](#) is a cognitive process by which an individual concludes that their emotional reaction proves something is true...”

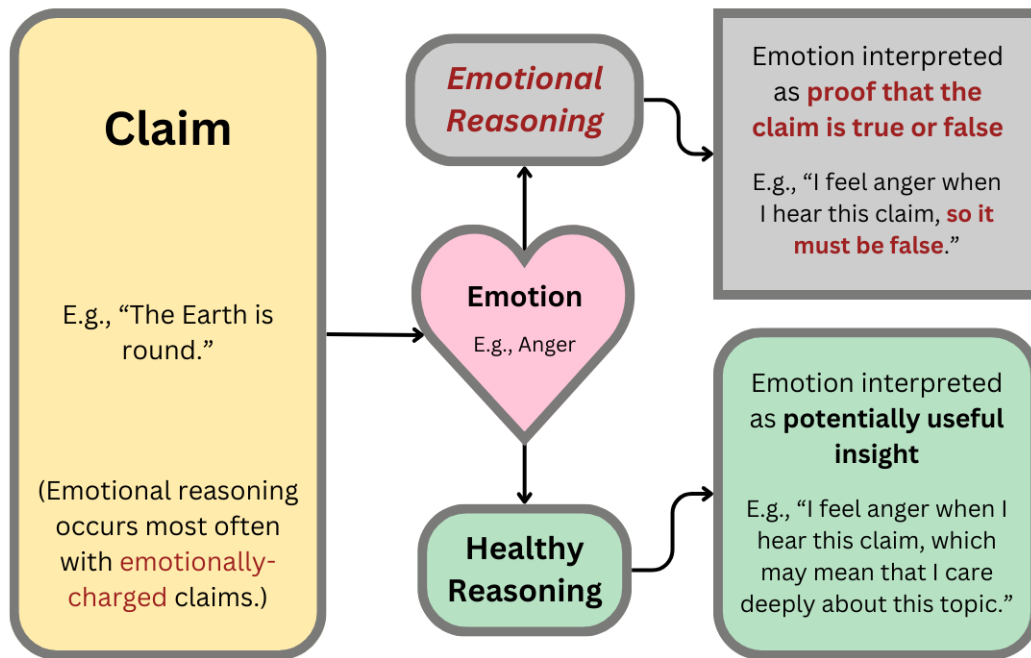
Emotions and feelings play a valuable role in decision-making (e.g., fear can motivate one to escape a dangerous situation). However, they are not always reliable for determining the truth.

Examples of emotional reasoning:

- A person feels lucky and concludes that they will win a risky bet at a casino. Unfortunately, feeling lucky has little influence over the outcome of wagers.
- A person concludes, based on feeling offended by a statement, that the statement is false. However, feelings of offense have little influence over whether a statement is true or false.

Emotional Reasoning

A process by which emotions or feelings are interpreted as **proof** that something is **true** or **false**



Why is emotional reasoning relevant?

The topic of prophetic validity often evokes strong feelings (e.g., [video of people expressing strong spiritual feelings about the truth of their respective prophets and religions](#)). Some may prematurely conclude that an individual is a true or false prophet based on these feelings alone.

This outcome may be undesirable. As stated in the [intro](#), significant benefits can arise from using reliable methods to accurately identify true prophets.

Unfalsifiable Standards

Falsifiability is the ability of a statement to be found false. According to this principle, any worthy claim should remain open to the possibility of being challenged by new information. One can learn whether a statement is falsifiable by asking, "**Would it be possible to find out if this were false?**"

Examples of falsifiable statements

- "All octopi are purple." (Falsifiable—Finding an octopus of a different color would render the statement false.)
- "No octopi are purple." (Falsifiable—Finding a purple octopus would render the statement false.)
- "There is a refrigerator in my kitchen." (Falsifiable—A thorough search of the kitchen revealing no fridge would render the statement false, assuming the fridge is not invisible.)

In contrast, an unfalsifiable statements **can never be shown to be false**—no matter how unlikely they seem.

Examples of unfalsifiable statements

- "There is an undetectable elephant in my house." (Unfalsifiable—Even an exhaustive search could never rule out the presence of an undetectable entity.)
- "All people have bright halos, only observable by good people." (Unfalsifiable—If a halo was not observed, it could always be blamed on the observer not being good enough. Even if every person in the world denied seeing halos, it could be claimed that nobody in the world was good enough to see one.)

Why are unfalsifiable standards relevant?

Unfalsifiable statements can be useful in many contexts (e.g., expressing opinion) but are **unreliable for determining truth** or distinguishing between entities (e.g., whether someone is or is not a true prophet). For instance:

- "All true prophets have a certain glow about them, only observable by the wise." (Unfalsifiable—If a "certain glow" was not observed, it could always be blamed on the observer not being wise enough. By this standard, no possible observation or event could categorize someone as a non-true prophet. Therefore, this standard cannot reliably tell whether someone is or is not a true prophet.)

Since unfalsifiable standards cannot be found false, they cannot reliably identify false prophets, nor distinguish between prophets and non-prophets. Therefore, reliance on such standards risks misidentifying non-prophets or even false prophets as true prophets.

This may be an undesirable outcome. As stated in the [intro](#), great benefits may accrue to those who accurately identify and follow true prophets.

The Confirmation Algorithm

One extreme application of the confirmation bias is the “confirmation algorithm”—a process by which all observations are unconditionally interpreted to support a predetermined conclusion. Following is an example flowchart of the confirmation algorithm being used to evaluate whether a religious leader is a true prophet.

Why is the confirmation algorithm relevant?

The problem with the confirmation algorithm is that **all possible observations** are interpreted in a way that reinforces the claim—**even observations that would normally weaken or falsify the claim**. Thus, the claim cannot be weakened or falsified, and one's ability to distinguish false from true claims is greatly diminished.

This may be an undesirable outcome. As stated in the [intro](#), great benefits may accrue to those who accurately identify and follow true prophets.

The confirmation algorithm seems so flawed. Why would anyone use it?

Subtle versions of the confirmation algorithm are common, particularly in emotionally charged topics. Because its operation can be difficult to recognize, three real-world examples are provided:

Real-world Examples of the Confirmation Algorithm—Jehovah's Witnesses

The following excerpt illustrates how a leader of the Jehovah's Witnesses responded to criticism by subtly encouraging reliance on the confirmation algorithm:

"Every person in this organization—every one of Jehovah's Witnesses including the governing body—we're all imperfect and thus we are subject to making mistakes. Which means that if you look hard enough, all you will see instead of seeing these amazing things that Jehovah is accomplishing and our tremendous privilege of being part of it, all we are going to see is the errors of men. But when we focus on the good, on the guidance and loving support that we've received, aren't we moved with appreciation to cleave to this body of fellow worshipers? And just look at what Jehovah is accomplishing by means of his imperfect servants. There is no other organization on earth providing spiritual food like the one that we belong to. When we look at all of this, how could we possibly let the failings of just a few people undermine this overwhelming proof of Jehovah's backing?"

- ["Remain Loyal to Jehovah" Regional Conference 2016](#)

This reasoning implies that any mistakes by Jehovah's Witness leaders were merely "errors of men," inherently minor, and irrelevant to their divine authority. Accepting this premise, no matter what a leader says or does—whether making false statements or condoning unethical practices—their authority should remain unquestioned. This is the defining characteristic of the confirmation algorithm: all observations are interpreted to support a predetermined conclusion.

The excerpt also implies that those who raise concerns are simply "looking hard enough" for flaws while ungratefully ignoring "these amazing things that Jehovah is accomplishing." This reasoning could discourage members from offering valuable feedback—feedback that is essential for identifying areas of improvement within any organization.

This example demonstrates how the confirmation algorithm can be used to deflect any criticism and maintain an invulnerable guise of divine authority. Yet the algorithm becomes even more concerning when its use among other religious movements is considered:

Real-world Examples of the Confirmation Algorithm—The Seekers

Dorothy Martin, leader of [the Seekers](#), predicted that a UFO would rescue the group from a global apocalypse at midnight on December 21, 1954. Members had made significant sacrifices of time, money, and relationships for their belief that Martin was a prophet. With confidence, they gathered at the appointed time.

Midnight came and went. No UFO arrived, and the world remained intact. Did the Seekers recognize Martin as a false prophet and demand their money back?

No. The group sat for hours in stunned silence, seemingly unable to process what had happened. They were trapped in the confirmation algorithm, such that a blatantly failed prediction was not enough to challenge their belief that Dorothy Martin was a true prophet.

Finally, at 4:45 a.m., Martin announced a new revelation: “The little group, sitting all night long, had spread so much light that God had saved the world from destruction.” Far from abandoning their beliefs, the Seekers doubled down, embarking on an urgent campaign to spread their message as widely as possible.

This account illustrates not only the sheer power of the confirmation algorithm but also its reliance on emotional investment. A neutral observer might have quickly dismissed Martin as a false prophet, especially after such an unequivocal failure. But for the Seekers, their sacrifices of time, money, and personal relationships had deeply entrenched their commitment to Martin as a prophet. Every act of emotional investment had further solidified their belief as true—even unconditionally true. By the time of the failed prediction, the Seekers were locked into the confirmation algorithm, such that it paradoxically strengthened their devotion, as seen in their redoubled proselytizing efforts.

Through this example, we see the confirmation algorithm’s insidious ability to entrench beliefs. But its potential for harm extends even further.

Real-world Examples of the Confirmation Algorithm—The Movement of the Restoration of the Ten Commandments of God

Leaders of the [Movement of the Restoration of the Ten Commandments of God](#) predicted the apocalypse would occur on January 1, 2000. As one member proclaimed, “The world ends next year.

There is no time to waste. Some of our leaders talk directly to God. Any minute from now, when the end comes, every believer who will be at an as yet undisclosed spot will be saved.”

When the prediction failed, some members became disillusioned and left the movement. Others, having sold all their possessions and donated the proceeds, demanded compensation. Yet hundreds remained faithful, trapped by the confirmation algorithm. For these members, even a failed prophecy could not be interpreted as evidence against their leaders’ divine authority.

The faithful reconvened on the revised apocalyptic date of March 17, 2000. During the gathering, nearby villagers heard an explosion. The building erupted in flames, killing everyone inside. Investigations later revealed the fire had been deliberately set by the movement’s leaders, with the windows and doors boarded up to prevent escape, and that in the weeks leading up to the tragedy, hundreds of additional members were murdered on church property.

This tragic account underscores the confirmation algorithm’s potential for harm. It creates an environment where people can be easily exploited by leaders who do not have their best interests at heart. By lulling followers into a false sense of certainty, the confirmation algorithm strengthens their belief that they’ve found the ultimate truth—only to leave them vulnerable to manipulation, loss, and, in this case, unimaginable suffering.

In summary, the confirmation algorithm—an epistemic method where all observations are unconditionally interpreted to support a predetermined conclusion—is unreliable, dangerous, and wholly inadequate for our central task of identifying true prophets. Recognizing and avoiding this pitfall is important for anyone seeking truth.

Summary

This section's aim was to raise awareness of potential pitfalls in our task of identifying true prophets. Below are summaries and new examples of each term:

Cognitive Biases—Mental shortcuts that can undermine rational judgement

Confirmation Bias—The tendency to search for, interpret, and recall information in a way that confirms one's existing belief

- *Example:* A person is convinced that their horoscope accurately predicts their future. When reading vague daily predictions, they notice and remember only the parts that seem to fit their experiences, ignoring instances when the horoscope is wrong or irrelevant.

Belief Perseverance—The tendency of beliefs to persevere or even increase in the face of counterevidence

- *Example:* A person strongly believes that a certain surgical procedure can cure all illnesses. When shown scientific studies disputing this, they dismiss the studies as being biased or funded by anti-surgery companies, and their confidence in the procedure increases.

Poor Epistemic Standards—Unreliable methods for seeking truth

Emotional Reasoning—Use of emotions or feelings as proof that something is true or false

- *Example:* A person feels angry while listening to a politician's speech, concluding that all information from the speech must be false.

Unfalsifiable Standards—Standards impossible to find false, which are therefore not useful in determining between truth and falsehood, nor between “is” and “is not”

- *Example:* Person A claims to be a true pirate, offering the following standard to identify true pirates: “True pirates all have a parrot (which may be undetectable) on their shoulder. That’s me. I have one.”
 - After an extensive effort, Person B ends up frustrated, unable to falsify the standard by ruling out the presence of an undetectable parrot.

Confirmation Algorithm—A process by which all observations are unconditionally interpreted to support a predetermined conclusion

- *Example:* From a young age, a person becomes convinced they will win an international video game competition. They sacrifice time and resources to focus on gaming yet maintain mediocre performance in local tournaments. They remained undeterred, insisting nobody yet recognizes their true potential. They begin foregoing social activities, academic pursuits, and job

opportunities to focus on gaming. As the global competition approaches, they do not receive an invitation. They are initially confused by this but remain confident that a last-minute invitation will be issued. As the competition begins, they are briefly astounded to see it proceed without them. Still, they refuse to accept this as counterevidence to their belief. After the event, they begin to believe that they won first place after all, thinking there must have been some administrative error. Eventually, they decide there was only a slight miscalculation in their initial belief and instead begin believing they will win next year's competition. The cycle of sacrifice and delusion continues, at the expense of this person's physical and mental health, social life, and financial stability.

These cognitive biases and poor epistemic standards can undermine our pursuit of truth. Recognizing and avoiding these pitfalls is essential in our search for reliable methods to identify true prophets.

Prompts for More Reliable Epistemic Standards

This central question was posed in the [intro](#):

“What would be the most reliable standards for identifying true prophets?”

You are now invited to answer this question by drafting your own fair set of standards for identifying true prophets, keeping in mind the [potential pitfalls](#) discussed in the previous section. Consider these prompts:

Prompts on Predictions

Accuracy

- To what extent should true prophets be able to make false predictions still be counted as true prophets?
- Is there a required prediction accuracy rate to qualify as a true prophet?
 - *Example:* “A true prophet must have at least 70% of their predictions come true.”

Extraordinary vs. Ordinary

- Should predictions be extraordinary to count?
 - *Example:* Predicting that “the Moon will explode” might count, while predicting “earthquakes will sometimes occur” might not.

Specificity

- How specific must predictions be to count?
 - *Example:* “France will declare war on Australia in 2027” might count, while “great wars will soon occur” might not.

Formal Prefaces

- Should predictions include specific prefaces like “Thus saith the Lord” or “I prophesy”?
 - *Example:* “Thus saith the Lord, the Moon will explode in 2026” might count, but “The Moon will explode in 2026” might not.

Observable Fulfillment

- Must the prediction’s fulfillment be reliably observable?
 - *Example:* A prediction that “lava and ash will rain down on Iowa in 2026” might be reliably observable, whereas “spiritual destruction will rest upon Iowa in 2026” might generate disagreement over whether it had been fulfilled.

Weight of Minor vs. Major Predictions

- Should more allowance be made for minor unfulfilled predictions?
 - *Example:* "A true prophet must have at least 90% of their major predictions and at least 60% of their minor predictions come true."
- How should "major" and "minor" predictions be defined? For example:
 - **Major Prediction:** A specific, pre-recorded prophecy whose reliably observable fulfillment would be so unlikely that only an omniscient god could have informed the predictor.
 - **Minor Prediction:** A specific, pre-recorded prophecy whose fulfillment would be unlikely, though not extraordinarily so.

Prompts on Consistency

Contradictions

- To what extent should true prophets be able to contradict one another and still be counted as true prophets?
- Should there be a maximum "contradiction rating" among true prophets?
 - *Example:* "A true prophet will have no more than 30% of their teachings contradict those of other true prophets."

Types of Contradictions

- Should different types of contradictions be weighed differently?
 - *Example:* Disagreements on morality or the nature of God might count as major contradictions, while differing opinions on food preferences might not.

Clarifications and Continuing Revelation

- How should "clarifications," "continuing revelation," and "contradictions" be defined and distinguished? For example:
 - **Contradiction:** A statement incompatible with prior teachings
 - **Clarification:** A statement compatible with prior teachings that improves understanding
 - **Continuing Revelation:** A statement compatible with prior teachings that adds detail or indicates a new course of action

Testing Definitions

- Are the following best classified as contradictions, clarifications, or continuing revelation?
 - A past prophet said, "We shall not build a temple right at this moment," and a new prophet says, "Now is the time to build a temple."

- A past prophet said, "Thou shalt not commit the ultimate sin," and a new prophet says, "The ultimate sin is murder."
- A past prophet said, "It is unnecessary and selfish to scratch oneself," and a new prophet says, "There is no sin in relieving an itch."
- A past prophet said, "It is superior to have more than one spouse," and a new prophet says, "It is superior to have one spouse."

Prompts on Ethics

Ethical Teachings

- Should an individual's prophetic status be influenced by the ethicality of their teachings?
- Is there a required percentage of ethical teachings?
 - *Example:* "A true prophet will have at least 70% of their teachings be ethical."

Defining Ethics

- What practices count as "unethical"?
 - *Examples:* Deception, assault, murder, fraud, prejudice, slavery, discouragement of education, coercion

Cultural and Historical Context

- Should the prophet's era or culture influence what counts as "unethical"?
 - *Example:* A prophet advocating slavery in a society where it was widely accepted might still be considered a true prophet, whereas a prophet advocating slavery in an anti-slavery society might count as a false prophet.

Apologies

- If an unethical act disqualifies someone from being a true prophet, can an apology restore their status?

Additional Prompts

Personal Feelings

- Should feelings/emotions about a prophet influence the evaluation?
- If feelings are positive, to what extent do they validate the prophet?
- If feelings are negative, to what extent do they invalidate the prophet?

- Keep in mind that [many people feel positive, spiritual feelings about their own religious leaders](#).
- Use of feelings/emotions as standards of truth may constitute [emotional reasoning](#) (a pitfall [discussed previously](#)).

Performance of Miracles

- Should true prophets perform miracles or superhuman feats?
- How can one best differentiate between superhuman feats and humanly possible feats?
 - *Example:* To determine whether revival after 3 days of pulselessness is humanly possible, one might consult relevant experts such as doctors.
- How should superhuman feats be verified? For example:
 - Third-hand accounts (e.g., you read, or someone tells you, "My cousin told me his friend flew over the Grand Canyon.")
 - Second-hand accounts (e.g., you read, or someone tells you, "My cousin flew over the Grand Canyon.")
 - First-hand accounts (e.g., you read, or someone tells you, "I flew over the Grand Canyon.")
 - In-person experience (e.g., you directly witness someone fly over the Grand Canyon)
 - Photo or video documentation
 - Reproducible systematic experimentation
 - *Example:* A group of researchers, with no ties to the feat-performing individual, are asked to check the person for wires, magnets, jet packs, gliders, or other devices beforehand. They set up pressure plates on either side of the canyon and video cameras from multiple angles. They repeatedly record the miraculous event and measure the time it takes to cross the canyon. They repeat the experiment at different areas of the canyon. Their methods and findings are submitted for expert review and public critique. Months later, the experiments are repeated by a group of researchers with no ties to the previous group or the feat-performing individual. Their methods and findings are likewise submitted for critique by experts and the public.
 - A combination of the above (e.g., at least 5 second-hand accounts and 1 in-person experience)

Intermediate Categories

- Is there a gray zone between true and false prophets (e.g., semi-true prophets or inspired individuals)?
- If so, how important is it to recognize and define this category?

Number of Prophets

- Is there an expected number of true prophets at any given time?
 - *Example:* A static number (e.g., 20) or a percentage of the population (e.g., 1%).

Lineage and Authority

- Should all prophets arise from a specific line of succession or possess a unique type of authority?
- How would these criteria be reliably verified?

Falsifiability and Clarity

- Are the standards falsifiable?
- Keep in mind that unfalsifiable standards (e.g., “All true prophets have a certain glow about them.”) cannot be evaluated in a reliable way.
- Are the standards clear enough to ensure inter-observer reliability? (i.e., straightforward such that multiple observers are likely to agree on whether each criterion is met)

Universality

- Are these standards rigorous and universal enough to evaluate individuals both within and outside the CoJCoLdS?

Please carefully consider these prompts and draft a fair, rigorous set of standards before continuing.

Examples of Standards from CoJCoLdS Scriptures and Teachings

The author of [Deuteronomy 18:22](#) proposed a straightforward standard for assessing prophets:

“When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.”

In his discourse, “[Profile of a Prophet](#),” **President Hugh B. Brown** asserted that a true prophet:

- Would "be able to do superhuman things—things that no man could do without God's help."
- Would correctly predict future events.
- Would teach in “strict conformity” with the words of previous prophets.
- Would "denounce wickedness fearlessly."

The CoJCoLdS website, citing [Doctrine and Covenants 1:38](#), [teaches](#):

- The predictions of true prophets will always be fulfilled.
- The teachings of true prophets will always be trustworthy.

President Brigham Young emphasized the reliability of prophetic counsel, [declaring](#):

“If there is an Elder here, or any member of this Church, called the Church of Jesus Christ of Latter-day Saints, who can bring up the first idea, the first sentence that I have delivered to the people as counsel that is wrong, I really wish they would do it; but they cannot do it, for the simple reason that I have never given counsel that is wrong; this is the reason.”

President Wilford Woodruff similarly [stated](#):

“I say to Israel, the Lord will never permit me nor any other man who stands as the President of this Church, to lead you astray. It is not in the programme. It is not in the mind of God. If I were to attempt that, the Lord would remove me out of my place, and so He will any other man who attempts to lead the children of men astray from the oracles of God and from their duty.”

This teaching was later echoed by **President Ezra Taft Benson**, who [affirmed](#):

“The prophet will never lead the Church astray.”

President Heber J. Grant reinforced this concept when [advising](#) then-bishop Marion G. Romney:

“My boy, you always keep your eye on the President of the Church, and if he ever tells you to do anything, and it is wrong, and you do it, the Lord will bless you for it. But you don’t need to worry. The Lord will never let his mouthpiece lead the people astray.”

Similarly, **President M. Russell Ballard** [affirmed](#):

“We don't have to question anything in the church. Don't get off into that. Just stay in the Book of Mormon. Just stay in the Doctrine and Covenants. Just listen to the prophets. Just listen to the apostles. We won't lead you astray. We cannot lead you astray.”

Together, these teachings highlight several key features of true prophets:

- True prophets will **not lead others astray**.
- True prophets will **only make accurate predictions**.
- True prophets will **teach in “strict conformity” with the words of previous prophets**.
- True prophets will **“denounce wickedness fearlessly.”**

While this is not a comprehensive list of CoJCoLdS teachings on the topic, I believe these statements form the foundation of how prophetic validity has commonly been understood within the faith.

The reader is encouraged to reflect on these teachings and consider how they might refine their earlier set of standards before proceeding.

Example Set of Standards

Referencing the [previous section's prompts and cited teachings](#) from Deuteronomy, The Doctrine and Covenants, President Brown, President Young, President Woodruff, President Grant, President Benson, President Ballard, and the official CoJCoLdS website, the following example standards will be used throughout the evaluation:

1. A true prophet will claim to be a true prophet.

- *Example:* If someone said, "I am a prophet," that would count as such a claim.

2. A true prophet will not deny being a true prophet.

- *Example:* If someone said, "I am not a prophet," that would count as such a denial.

3. A true prophet will not make false statements or predictions.

- "False statements or predictions" are defined here as statements which, by my assessment, an uncommitted observer would likely interpret as demonstrably or obviously false.
 - *Example:* If someone in the 1700s said, "Mankind will never successfully build a flying machine," that would count as a false prediction.
- Exceptions are made for estimations or minor errors. For example:
 - If someone said, "The Lord will return in the year 2000," and the Lord returned in 2001 instead, that would count as an estimation.
 - If someone said, "It looks like it's going to rain today," and it didn't rain, that would count as a minor error.

4. A true prophet will not contradict other true prophets.

- "Contradict other true prophets" is defined here as a statement which, by my assessment, an uncommitted observer would likely interpret as disagreeing with a teaching from another prophet.
 - *Example:* If one prophet said, "It is a sin to grow a beard," and another prophet said, "There are some who say the Lord cares whether we have facial hair. This notion is pernicious and false," that would count as a contradiction.
- Exceptions are made for clarifications.
 - *Example:* If one prophet said, "It is sin to grow a beard," and another prophet said, "Although it's true that beards result in sin, the facial hair itself is not sinful, but

rather the vanity it inevitably produces, and the time wasted in its maintenance,” that would count as a clarification.

5. A true prophet will not condone unethical practices.

- “Condone unethical practices” is defined here as a statement which, by my assessment, an uncommitted observer would likely agree constitutes treating an unethical practice as acceptable.
- “Unethical practices” are defined here (partially informed by the [BITE Model of Authoritarian Control](#)) to include violence, slavery, prejudice, devaluation of others based on religiosity, financial coercion/exploitation, discouragement of practices widely regarded as beneficial (e.g., critical thinking, education, science), condemnation of practices widely regarded as benign (e.g., birth control), and condemnation of those who die in certain ways (e.g., by suicide).
 - *Example:* If someone said, “Slavery is not that bad, for even the Lord has allowed it,” that would count as condoning an unethical practice.

This set of standards is not intended to represent the best of all possible standards. Rather, it is meant as an example of standards that are specific, falsifiable, and have a [precedent](#) in LDS teachings. The example set has both positive criteria (e.g., a true prophet will...) and negative criteria (e.g., a true prophet will not...).

Of note, another important standard ([Standard 6](#)) was considered but ultimately omitted for this evaluation.

For the most satisfying and educational outcome, the reader is ***strongly encouraged to write down their own standards before proceeding.***

Example Evaluation

The following section evaluates CoJCoLdS leaders using this set of standards. Since Standards 2–5 are falsifiable negative criteria, the evaluation will focus on gathering falsifying evidence. Although one piece of falsifying evidence [would normally suffice](#) in determining whether a standard is met, I will gather as many pieces of evidence as I’m aware of. This will serve to accommodate a broader range of standards (e.g., different definitions of “false,” “contradict,” and “unethical”), although not all possible standards.

For the most satisfying and educational outcome, **readers are strongly encouraged to articulate their own standards before proceeding.**

Limitations

This evaluation has several limitations:

- **Restricted Scope**

The example set of standards only represents one of many possible sets of standards for evaluating prophetic claims. Thus, readers are strongly encouraged to devise their own standards.

- **Potential Bias**

As the evaluator, I carry biases from my upbringing in and eventual departure from the CoJCoLdS. These biases have been acknowledged and mitigated through:

- Sincere efforts to maintain impartiality
- Seeking feedback from active CoJCoLdS members, nonmembers, and neutral parties
- Welcoming additional [feedback](#) on an ongoing basis
- Including multiple pieces of evidence per standard
- Providing linked citations for all evidence

- **Omitted Standard**

The exclusion of [Standard 6](#) (related to superhuman feats) is a significant limitation.

How Do I Perform My Own Evaluation?

1. Write Down Standards

Considering the [prompts](#), write down a fair and rigorous set of standards to identify true prophets.

2. Choose a Target Group

Decide who to evaluate with these standards. A smaller group allows for a quicker evaluation but may overlook potential candidates. Example target groups include:

- All people
- All religious leaders
- All CoJCoLdS leaders
- All people who have claimed to be prophets
- All people who have claimed to perform miracles

3. Search for Falsifying Evidence

Identify instances where members of the target group fail to meet negative criteria (e.g., make a false prediction or condone unethical practices).

4. Search for Supporting Evidence

Look for instances where members of the target group meet positive criteria (e.g., make a claim to be a prophet or perform superhuman feats).

5. Apply the Standards

Members of the target group who fail any negative criteria or who do not meet positive criteria are disqualified. Those who meet all criteria are counted as true prophets.

Example Evaluation

Or

**Largest Citation-supported List of Challenging
Statements by CoJCoLdS Prophets**

Largest Compilation of Problematic Statements by CoJCoLdS Prophets

False Statements or Predictions

Contradictory Statements

- [Who is the Father of our spirits?](#)
- [Does God learn and progress?](#)
- [Do people advance from Kingdom to Kingdom in the afterlife?](#)
- [Can people atone for sins by shedding blood?](#)
- [Is polygamy a law of God? Is it superior to monogamy?](#)
- [Is it a sin to die by suicide?](#)
- [Is it against the Word of Wisdom to drink decaffeinated coffee?](#)
- [Are CoJCoLdS nicknames \(e.g., Mormon Church, LDS Church\) permissible?](#)
- [When will the Curse of Cain/Ham \(Priesthood/Temple restriction\) be removed?](#)

Unethical Statements

- [Violence](#)
- [Slavery and Racial Prejudice](#)
- [Gender Prejudice](#)
- [LGBTQ+ Prejudice](#)
- [Devaluing Others Based on Religiosity](#)
- [Financial Coercion and Exploitation](#)
- [Critical Thinking & Science](#)
- [Education](#)
- [Birth Control](#)
- [Sexual Practices](#)
- [Suicide](#)
- [Misc.](#)

Results of Example Evaluation

Explanation of Quotes

Where to Find the Quotes

To read the list of quotes, **click on** "[False Statements or Predictions](#)," "[Contradictory Statements](#)," or "[Unethical Statements](#)" in the table of contents above.

Alternatively, **scroll down** to "[Example Standard 3: A true prophet will not make false statements or predictions](#)."

If these internal links do not work for you, try the web version: <https://www.standardsoftruth.org/>

Or download the PDF here: <https://www.standardsoftruth.org/download>

To **search** for specific quotes, simultaneously pressing the "**Ctrl**" and "**F**" keys on PC (or the "**Cmd**" and "**F**" keys on Mac) should bring up a search bar. Type in a word or short phrase to search (e.g., "Brigham Young"). This search function requires a PDF reader (e.g., Adobe Acrobat, Chrome, Edge).

About the Quotes

A natural byproduct of *Standards of Truth* was (to my knowledge) **the world's largest citation-supported list of problematic quotes** by prophets of the Church of Jesus Christ of Latter-day Saints (CoJCoLdS, LDS Church, Mormonism, Mormon Church), with **148 false statements**, **143 contradictory statements**, and **344 unethical statements**, making a **total of 635 unique statements** (more detailed breakdown available in the [online results spreadsheet](#)).

Certain omissions were made to maintain scope and academic integrity:

- Statements by CoJCoLdS leaders prior to their ordination as prophets, seers, and revelators
- Statements by other high leaders of the CoJCoLdS who were not formally ordained as prophets, seers, and revelators (e.g., Presidency of the Seventy, Presiding Bishopric, General Auxiliary Presidents, etc.)
- Statements that may have been said, but cannot be reasonably attributed to the speaker via linked citation

I strongly believe that **awareness of these statements can benefit everyone**, regardless of their relationship with the CoJCoLdS. For example, active members may gain a deeper appreciation of prophetic humanity, increasing their ability to thoughtfully reflect on contemporary counsel.

As enlightening as the compilation of quotes may be, I highly recommend beginning from the [intro to *Standards of Truth*](#) (a very short read), which will start you on an introspective journey to avoid [cognitive biases](#) and [craft your own reliable standards](#) for identifying true prophets. *Standards of Truth* aims to equip readers with powerful tools for critical thinking, enabling them not only to navigate one of religion's most profound questions, but also to learn the "[ultimate epistemic question](#)" and become a voice of reason in a world inundated with truth claims.

The Quotes—A Byproduct of the Example Evaluation

The world's longest citation-supported list of problematic quotes by LDS prophets is a byproduct of the Example Evaluation—a set of 5 standards used to evaluate whether any given individual is a true prophet (see the [previous section](#) for the rationale behind these standards).

1. A true prophet will claim to be a true prophet.
2. A true prophet will not deny being a true prophet.
3. A true prophet will not make false statements or predictions.
4. A true prophet will not contradict other true prophets.
5. A true prophet will not condone unethical practices.

Example Standard 1: A true prophet will claim to be a true prophet

In the Church of Jesus Christ of Latter-day Saints (CoJCoLdS), members of the First Presidency, Quorum of the Twelve Apostles, and office of Presiding Patriarch have all accepted ordinations as “[Prophets, Seers, and Revelators](#).” This ordination will be counted as an implicit claim to be a true prophet.

Countless individuals throughout history, both famous and obscure, have called themselves prophets and thus fulfill this criterion. However, for the sake of scope, only the 120 people who have been ordained to the mentioned governing bodies of the CoJCoLdS will be included in this evaluation (see the results table at Standardsoftruth.org for a complete list).

Example Standard 2: A true prophet will not deny being a true prophet

After an extensive search (main sources listed in [appendix](#)), I have found no statements made by CoJCoLdS leaders denying their prophetic status.

Although this search was not exhaustive, I do not believe that an exhaustive search is necessary because such statements would likely be oft mentioned by critics of the CoJCoLdS. I admit the possibility that such a statement has been made by a CoJCoLdS leader, but that it was either spoken in private, not recorded, or remains difficult to find.

Example Standard 3: A true prophet will not make false statements or predictions

“False statements or predictions” are defined here as statements which, by my assessment, an uncommitted observer would likely interpret as demonstrably or obviously false.

- *Example:* If someone in the 1700s said, “Mankind will never successfully build a flying machine,” that would count as a false prediction.

Exceptions are made for estimations or minor errors. For example:

- If someone said, “The Lord will return in the year 2000,” and the Lord returned in 2001 instead, that would count as an estimation.
- If someone said, “It looks like it’s going to rain today,” and it didn’t rain, that would count as a minor error.

Listed below are **148 statements** which seem to falsify this criterion. I’ve included the name of the person making each statement, their prophetic calling at the time, the date (if known), and linked sources to provide additional context for their statements.

False Statements or Predictions

“And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquake will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requirements of the new covenant, have already commenced gathering together to Zion, which is in the state of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellow-men than their eternal salvation; therefore, ‘Fear God, and give glory to Him, for the hour of His judgment is come.’ Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion, before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled.”

- Joseph Smith as President of the Church, January 4, 1833 (Letter to Noah C. Saxton)
<https://www.josephsmithpapers.org/paper-summary/letter-to-noah-c-saxton-4-january-1833/5>
ID#603

“His [Hyrum Smith’s] acquaintance shall be among kings, and he shall be sought for that he may sit in council, by nations and kings that are afar off... Behold he shall be blessed with an abundance of riches of the earth: gold, silver, and treasures of precious stones, of diamonds and platina [platinum]. His

charriots [sic] shall be numerous, and his cattle shall multiply abundantly: horses, mules, asses, camels, dromedaries, and swift beasts, that he may magnify the name of the Lord and benefit the poor.”

- Joseph Smith as President of the Church, December 18, 1833 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 5) <https://archive.org/details/early-patriarchal-blessings/page/n19/mode/2up> ID#001

“He [Don Carlos Smith] shall also become a great lawyer, pertaining to the laws of God, and also pertaining to the laws of the land; for he shall have understanding in these things, and shall be called to stand in legislative bodies, and shall confront the errors of rulers and kings, to their face, and they shall reverence him because of the greatness of his understanding and his nobility of soul... And he shall be blessed upon the mountains of Zion with the fruit of the vine and with the fruit of the field, and shall lie sustained with corn and oil, and his heart shall be sustained with the good things of the earth: with houses and with lands, with chariots and with horses, with mules and with asses, with camels and with swift beasts, at home, upon the mountains of Zion, and also abroad: among foreign nations shall the power of his wealth extend, even to kingdoms afar off.”

- Joseph Smith as President of the Church, December 18, 1833 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 7) <https://archive.org/details/early-patriarchal-blessings/page/n21/mode/2up> ID#002

“President Smith then stated that the meeting had been called, because God had commanded it; and it was made known to him by vision and by the Holy Spirit. He then gave a relation of some of the circumstances attending while journeying to Zion—our trials, sufferings; and said God had not designed all this for nothing, but He had it in remembrance yet; and it was the will of God that those who went Zion, with a determination to lay down their lives, if necessary, should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh—even fifty-six years should wind up the scene.”

- Joseph Smith as President of the Church, February 14, 1835 (History of the Church, Vol. 2, pg 182) <https://byustudies.byu.edu/further-study-lesson/volume-2-chapter-13/> ID#003

"This Society shall have power to command Queens in their midst— I now deliver it as a prophecy that before ten years shall roll round, the queens of the earth shall come and pay their respects to this Society— they shall come with their millions and shall contribute of their abundance for the relief of the poor."

- Joseph Smith as President of the Church, April 28, 1842 (Nauvoo Relief Society Minute Book) <https://www.josephsmithpapers.org/paper-summary/nauvoo-relief-society-minute-book/62> ID#004

"Joseph gave a lecture on med[ic]ine salt vinegar & pepper given internally. & plunging in the river when the parozysm [paroxysm] begin. will cure the Cholera"

- Joseph Smith as President of the Church, December 30, 1842 (Journal of Joseph Smith, recorded by Willard Richards) <https://www.josephsmithpapers.org/paper-summary/journal-december-1842-june-1844-book-1-21-december-1842-10-march-1843/25> ID#005

“There are those of the rising generation who shall not taste death till Christ comes.”

- Joseph Smith as President of the Church, April 6, 1843 (History of the Church, Vol. 5, pg 336)
<https://byustudies.byu.edu/further-study-lesson/volume-5-chapter-17/> ID#006

“I prophesy in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the state of Missouri and punish the crimes committed by her officers that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left.”

- Joseph Smith as President of the Church, May 18, 1843 (History of the Church, Vol. 5, pg 394)
<https://byustudies.byu.edu/further-study-lesson/volume-5-chapter-20/> ID#007

“While discussing the petition to Congress, I prophesied, by virtue of the holy Priesthood vested in me, and in the name of the Lord Jesus Christ, that, if Congress will not hear our petition and grant us protection, they shall be broken up as a government, and God shall damn them, and there shall be nothing left of them - not even a grease spot.”

- Joseph Smith as President of the Church, December 16, 1843 (Millennial Star, Vol. 22, pg 455)
<https://archive.org/details/MStarVol22/page/n451/mode/2up> ID#008

“What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one.”

- Joseph Smith as President of the Church, May 26, 1844 (History of the Church, Vol. 6, pg 411)
<https://byustudies.byu.edu/further-study-lesson/volume-6-chapter-19/> ID#009

“As far back as 1837, I know that he [Joseph Smith] said the moon was inhabited by men and women the same as this earth, and that they lived to a greater age than we do — that they live generally to near the age of 1000 years. He described the men as averaging near six feet in height, and dressing quite uniformly in something near the Quaker style.”

- Joseph Smith as President of the Church (Quoted in the Young Woman’s Journal published by the Young Ladies’ Mutual Improvement Associations of Zion, Vol. 3, pg 263-64)
<https://contentdm.lib.byu.edu/digital/collection/YWJ/id/11651> ID#010

“The inhabitants of the moon are more of a uniform size than the inhabitants of the earth, being about 6 feet in height. They dress very much like the Quaker style and are quite general in style, or fashion of dress. They live to be very old; coming generally, near a thousand years. This is the description of them as given by Joseph the seer, and he could ‘See’ whatever he asked the Father in the name of Jesus to see.”

- Joseph Smith as President of the Church (Quoted in the journal of Oliver B. Huntington, Vol. 3, pg 166; as recorded at the Utah State Historical Society)
<https://contentdm.lib.byu.edu/digital/collection/SCMisc/id/27480> ID#011

“Thou [Hyrum Smith] shalt live to see thy Redeemer come in the clouds of heaven; and thou shalt lift up thy head with gladness, and hail the holy throng with uplifted hands. Thou shalt stand before kings and rulers, and bear testimony of the Lord:”

- Joseph Smith Sr. as Presiding Patriarch, December 9, 1834 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 12) <https://archive.org/details/early-patriarchal-blessings/page/n27/mode/2up> ID#012

“And thou [Jared Carter] shalt stand upon the earth till the heavens shall be revealed and the Son of Man descends in flaming fire.”

- Joseph Smith Sr. as Presiding Patriarch, February 24, 1835 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 22) <https://archive.org/details/early-patriarchal-blessings/page/n37/mode/2up> ID#013

“Thou [Isaac Morley] shalt live to see the heavens open and see thy God in the flesh... thou shalt live to see the Son of Man come in the clouds of heaven, and the winding up scene of this generation.”

- Joseph Smith Sr. as Presiding Patriarch, May 4, 1835 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 28) <https://archive.org/details/early-patriarchal-blessings/page/n43/mode/2up> ID#014

“All blessings are yours, even the blessings of heaven and earth, and you shall stand upon the earth and behold the winding up scene of this generation.”

- Joseph Smith Sr. as Presiding Patriarch, July 1, 1835 (Patriarchal Blessing given to Amos F. Herrick) <https://user.xmission.com/~research/family/blessingsbyjssr.pdf> ID#015

“This infant, whom you hold in your [Harriet Herrick’s] arms, the Lord will give you, and it shall grow up in righteousness insomuch that satan shall not have power over it: if it should be sick you shall have power to heal it, and its life shall be preserved until the coming of the Son of Man”

- Joseph Smith Sr. as Presiding Patriarch, July 1, 1835 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 36) <https://archive.org/details/early-patriarchal-blessings/page/36/mode/2up> ID#016

“For he [God] willeth that thou [Almira Babbit] remain unto the coming of the son of man when he shall come to reign upon the throne of his father David and all enemies be made his footstool...”

- Joseph Smith Sr. as Presiding Patriarch, July 31, 1835 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 36) <https://archive.org/details/early-patriarchal-blessings/page/36/mode/2up> ID#017

“...and nothing shall be too hard for thee, for thou shalt see the winding up scene of this wicked generation.”

- Joseph Smith Sr. as Presiding Patriarch, August 27, 1835 (Patriarchal Blessing given to Elisha H. Groves) <https://user.xmission.com/~research/family/blessingsbyjssr.pdf> ID#018

“Thou [Don Carlos Smith] shalt remain to see the winding up scene of all things, and shall be numbered among the hundred and forty four thousand... Thou shalt stand upon the earth at the coming of thy Redeemer, and be caught up to meet him in the cloud and ever be with the Lord.”

- Joseph Smith Sr. as Presiding Patriarch, September 15, 1835 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 48) <https://archive.org/details/early-patriarchal-blessings/page/48/mode/2up> ID#019

“Thou [Agnes Smith] shalt stand to see thy Redeemer come in his glory.”

- Joseph Smith Sr. as Presiding Patriarch, September 15, 1835 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 48) <https://archive.org/details/early-patriarchal-blessings/page/48/mode/2up> ID#020

“Thou [Applia Dow] shalt stand upon the earth till the end of wickedness & see the winding up scene... Also a blessing for thy companion who is absent... She shall remain on the earth even to the end of time.”

- Joseph Smith Sr. as Presiding Patriarch, December 17, 1835 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 57) <https://archive.org/details/early-patriarchal-blessings/page/56/mode/2up> ID#021

“Thou shalt stand upon the earth till the end of wickedness and see the winding up scene.”

- Joseph Smith Sr. as Presiding Patriarch, December 26, 1835 (Patriarchal Blessing given to Harlow Redfield) <https://user.xmission.com/~research/family/blessingsbyjssr.pdf> ID#022

“The Lord will lengthen out thy [Orson Hyde’s] life and give thee blessings — spiritual and temporal. Yea thou shalt stand on the earth and behold thy Savior and meet him in the cloud when he comes with power and great glory to reward his saints and judge his enemies. Thou shalt stand to witness the winding up scene of this generation.”

- Joseph Smith Sr. as Presiding Patriarch, December 29, 1835 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 57) <https://archive.org/details/early-patriarchal-blessings/page/58/mode/2up> ID#023

“The Lord shall watch over thee [Charles H. Smith] & keep thee & thou shalt receive the priesthood & be mighty in word, save father[']s house receive all the blessings of the Earth even of A[braham] I [saac] & Jacob — stand on earth till Redeemer [Redeemer] com[es] & do all that the power of the holy priesthood can qualify thee for.”

- Joseph Smith Sr. as Presiding Patriarch, January 29, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 61-62) <https://archive.org/details/early-patriarchal-blessings/page/60/mode/2up> ID#024

“Thou [Nancy Carter] art a child — the Lord loves thee Satan shall seek in vain to destroy thee — Lord raise friends for thee which shall guard thee from the destroyer, thy name is written in heaven live to see the winding up of this generation.”

- Joseph Smith Sr. as Presiding Patriarch, January 29, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 62) <https://archive.org/details/early-patriarchal-blessings/page/62/mode/2up> ID#025

"...thy [Ebenezer Robinson's] days shall be many and thou shalt preach the Gospel, while there are any to hear & stand upon the earth till thy Redeemer comes in the clouds of heaven."

- Joseph Smith Sr. as Presiding Patriarch, January 31, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 62) <https://archive.org/details/early-patriarchal-blessings/page/62/mode/2up> ID#026

"Thou [Jonathan Crosby] shalt stand upon the earth 'till the Redeemer comes, See the end of this generation, and when the heavens rend, thou shalt rise and meet thy God in the air."

- Joseph Smith Sr. as Presiding Patriarch, February 21, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 64) <https://archive.org/details/early-patriarchal-blessings/page/64/mode/2up> ID#027

"Thy [Caroline Crosby's] life shall be as his [Jonathan Crosby's] life, and thy years as his years, And thou also shalt see thy Redeemer come in the clouds of heaven, and thy joy shall be full."

- Joseph Smith Sr. as Presiding Patriarch, February 21, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 64) <https://archive.org/details/early-patriarchal-blessings/page/64/mode/2up> ID#028

"He [Satan] hath sought to destroy thee [Charles Coulson Rich] and to darken thy mind, and to afflict thy body, but the Lord is thy deliverer, and thy life is hid with Christ in God and shall be kept from the destroyer unto the coming of the son of man. and thou shall preach the gospel till the Saviour comes in the clouds of heaven.

- Joseph Smith Sr. as Presiding Patriarch, April 2, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 68) <https://archive.org/details/early-patriarchal-blessings/page/68/mode/2up> ID#029

"Thou [Lyman Leonard] shalt speak and prison walls shall fall; rivers be turned out of their course and all things subject unto thee. Thou shalt save many orphan children from destruction. For thou wilt mourn over their calamities and seek to send them up to Zion. Thou shalt save thousands & tens of thousands, & push the people together, for thou art a horn of Joseph, and gather them from land to land and from Island to island and from unknown places and speak in language which thou hast not heard, for thou shalt be taught of God, and be able to speak in their own tongue, and many shall believe.... Winds, waves, and sea shall obey thee, and thou shalt baptize some in the briny deep."

- Joseph Smith Sr. as Presiding Patriarch, May 2, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 69-70) <https://archive.org/details/early-patriarchal-blessings/page/68/mode/2up> ID#030

"Floods shall not drown thee [David Elliot], winds and waves shall obey thy voice and the elements shall be subject unto thee throug[h] faith, and thou shalt bring thy thousands as seals of thy ministry... Thou shalt tarry till the Redeemer comes and see the end of this generation. Thou shalt be numbered with the hundred & forty four thousand on Mount Zion."

- Joseph Smith Sr. as Presiding Patriarch, May 5, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 70) <https://archive.org/details/early-patriarchal-blessings/page/70/mode/2up> ID#031

“Mountains shall remove at thy [Joseph Cooper’s] word, prisons shall not hold thee, thou shalt translate thyself from planet to planet...”

- Joseph Smith Sr. as Presiding Patriarch, May 14, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 72) <https://archive.org/details/early-patriarchal-blessings/page/72/mode/2up> ID#032

“...and thou [Seth Church] shalt stand till the winding up scene of this generation and Christ shall come in the clouds of heaven. Satan shall have no power over you, and thou shalt stand on the earth & thy strength shall be great when thou art seventy five. Thy strength shall be greater than when thou art twenty five.”

- Joseph Smith Sr. as Presiding Patriarch, May 23, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 74) <https://archive.org/details/early-patriarchal-blessings/page/74/mode/2up> ID#033

“Thy [Amos B. Fuller’s] years shall be many for thou shalt stand on the earth and proclaim the Gospel to the nations of the Gentiles and to the seed of Abraham as long as the earth shall stand.”

- Joseph Smith Sr. as Presiding Patriarch, June 17, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 77) <https://archive.org/details/early-patriarchal-blessings/page/76/mode/2up> ID#034

“Thou [Lucia Louisa Leavitt] shalt have children and be instrumental in peopling the new earth, for thou shalt live to behold the winding up scene of this generation when wickedness shall be swept off the face of the earth and thou shalt stand when Jesus Christ shall come in the clouds of heaven.”

- Joseph Smith Sr. as Presiding Patriarch, June 20, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 79) <https://archive.org/details/early-patriarchal-blessings/page/78/mode/2up> ID#035

“Be faithful in the priesthood and thou [Hiram N. Byington] shalt hear the voice of the Lord yea thou shalt see the end of sinning, yea thou shalt see the Savior coming in the air and shall Rise and meet him:”

- Joseph Smith Sr. as Presiding Patriarch, June 25, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 80) <https://archive.org/details/early-patriarchal-blessings/page/80/mode/2up> ID#036

“If thou [Sarah Byington] art faithful thou shalt live long and do much good, yea thou shalt see the Savior come in the clouds and rise and meet him.”

- Joseph Smith Sr. as Presiding Patriarch, June 25, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 80) <https://archive.org/details/early-patriarchal-blessings/page/80/mode/2up> ID#037

“And thou [Sally Gray] shalt stand in Zion and have an inheritance there & when the Savior comes thou shalt rise and meet him.”

- Joseph Smith Sr. as Presiding Patriarch, June 25, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 81-82) <https://archive.org/details/early-patriarchal-blessings/page/80/mode/2up> ID#038

“thou [Raymond Clark] Shall be permitted to behold The winding up Sean [Scene] of all things for all blessings both of heaven and Earth Shall flow unto the[e]”

- Joseph Smith Sr. as Presiding Patriarch, September 5, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 83) <https://archive.org/details/early-patriarchal-blessings/page/82/mode/2up> ID#039

“Thou [Mary Baldwin] hast been innocent in thy life, and thou shalt live to see the Savior come in the clouds of heaven and behold the winding up scene of this generation, when wickedness is destroyed and swept away from the Earth.”

- Joseph Smith Sr. as Presiding Patriarch, November 2, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 84) <https://archive.org/details/early-patriarchal-blessings/page/84/mode/2up> ID#040

“Thy [Susan Mills Rogers] heart shall be made to rejoice in thy day and thou shalt live to behold thy Savior in the flesh if thou shalt desire it: and thou shalt desire it and shall behold him. Thou shalt behold the winding up scene and live to be satisfied with life.”

- Joseph Smith Sr. as Presiding Patriarch, December 3, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 91) <https://archive.org/details/early-patriarchal-blessings/page/90/mode/2up> ID#041

“thou [Abel Butterfield] shalt live to see the winding up scene of this generation”

- Joseph Smith Sr. as Presiding Patriarch, December 8, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 93) <https://archive.org/details/early-patriarchal-blessings/page/92/mode/2up> ID#042

“Thou shalt see the winding up scene of this wicked and untoward generation, shall be present at the gathering. shall be able to stand in the flesh and see Jesus come in the clouds of heaven.”

- Joseph Smith Sr. as Presiding Patriarch, December 15, 1836 (Patriarchal Blessing given to Laban Morrel) <https://user.xmission.com/~research/family/blessingsbyjssr.pdf> ID#043

“Thou shalt have long life thou shalt live to the age of Moses [120 years] yet not be old, for old age shall not come upon thee, the vigor of thy mind shall not be abated and thy vigor and strength of thy body shall be preserved... Thy voice shall cause the Earth to tremble.”

- Joseph Smith Sr. as Presiding Patriarch, December 15, 1836 (Patriarchal Blessing given to Lorenzo Snow) <https://user.xmission.com/~research/family/blessingsbyjssr.pdf> ID#044

“Thou shalt see the Lord in the flesh and behold his glory, and shall continue on the earth and behold the winding up scene.”

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Patriarchal Blessing given to Aaron A. Avery) <https://user.xmission.com/~research/family/blessingsbyjssr.pdf> ID#045

“Thou [Truman O. Angell] shalt rend prisons and they cannot hold thee. Thou by thy faith shalt quench the violence of flames: thou shalt divide waters and floods cannot drown thee.”

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 101) <https://archive.org/details/early-patriarchal-blessings/page/100/mode/2up> ID#046

“Thou [Polly Angell] shalt live and see the winding up scene of this generation.”

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 101) <https://archive.org/details/early-patriarchal-blessings/page/100/mode/2up> ID#047

“Thou [Solomon Angel] shalt be mighty as the three Nephites; thou shalt visit planets besides this and thou shalt hold the keys that have been bestowed upon thee, while the world shall stand...”

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 102) <https://archive.org/details/early-patriarchal-blessings/page/102/mode/2up> ID#048

“Thou [Eunice C. Angel] shalt have long life and shalt see the winding up scene of this generation.”

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 102) <https://archive.org/details/early-patriarchal-blessings/page/102/mode/2up> ID#049

“Thou [Joseph Bucklin Bosworth] shalt be redeemed from the fall while in the flesh, and stand upon the earth till the end of wickedness upon the face thereof... Thou shalt go from place to place, from land to land, from sea to sea & visit other planets.”

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 105) <https://archive.org/details/early-patriarchal-blessings/page/104/mode/2up> ID#050

“Thine [Marshall Brewster’s] eyes shall witness the winding up of the great drama, the destruction of the material system and consummation of all things, up to the coming of Jesus Christ, whom thou shalt see come in the clouds of heaven”

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 106) <https://archive.org/details/early-patriarchal-blessings/page/106/mode/2up> ID#051

"At thy [Simeon Carter's] word the earth shall tremble beneath thy feet, the mountains shall shake, the hills shall fall down before thee... And because of the desire of thy heart thou shalt live to behold the winding up scene of this generation and the Lord Jesus coming in the clouds of heaven."

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 108) <https://archive.org/details/early-patriarchal-blessings/page/108/mode/2up> ID#052

"Thou [Jacob Kimble Chapman] shalt stand to see the Lord come (in the flesh) and rise and meet him and the thousands that thou shalt gather from the nations shall be with thee."

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 108) <https://archive.org/details/early-patriarchal-blessings/page/108/mode/2up> ID#053

"Thou [Nathan Cheney] shalt stand on the earth 1000 years... The Lord will give thee 48 days notice of his coming in the clouds of heaven."

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 109) <https://archive.org/details/early-patriarchal-blessings/page/108/mode/2up> ID#054

"Thou [Eliza Ann Cheney] shalt stand to see the winding up scene of this generation."

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 110) <https://archive.org/details/early-patriarchal-blessings/page/110/mode/2up> ID#055

"Thou [Moses Clawson] shalt preach to the Arabs and the Lord shall send Angels to tell thee what to do. Thou shalt see the winding up scene of this generation portrayed and accomplished."

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 110-111) <https://archive.org/details/early-patriarchal-blessings/page/110/mode/2up> ID#056

"Thou [Edwin R. Corkins] shalt visit other nations and declare the word unto those people. Thou shalt stand on the earth until wickedness is done away, and when the Saviour comes, thou shalt stand with the one hundred & forty four thousand on Mount Zion."

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 113) <https://archive.org/details/early-patriarchal-blessings/page/112/mode/2up> ID#057

"Thou [Mariah Crandall] shalt stand on the earth when Jesus comes in the Clouds of heaven."

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 113) <https://archive.org/details/early-patriarchal-blessings/page/112/mode/2up> ID#058

"Thou [Simon Dyke] shalt stand on the earth till the Redeemer comes in the clouds of heaven, rise to meet him in the air, be forever with him, and dwell in the presence of God and the Lamb forever and ever."

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 117-118) <https://archive.org/details/early-patriarchal-blessings/page/116/mode/2up> ID#059

"Thou [Jonathan Fisher] shalt preach to the Indians in their tongue. If thou humblest thyself before God thou shalt have power to translate thyself from one land to another, Thou shalt be great in the Earth, and shalt see the winding up scenes of this generation."

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 119) <https://archive.org/details/early-patriarchal-blessings/page/118/mode/2up> ID#060

"Thou [Sophronia Hinkly] art of the blood and lineage of Abraham, and shall have all the blessings of Abraham and receive an inheritance with them in Zion see Zion built up a holy city, judgements fall upon the ungodly & thou shalt weep over their calamities; but because thy trust shall be in God, he shall comfort thy heart, & when thy Redeemer comes in the clouds of heaven thou shalt rise and meet him in the air."

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 120) <https://archive.org/details/early-patriarchal-blessings/page/120/mode/2up> ID#061

"Thou [Lydia Knight] shalt live to see the ten tribes come from the land of the North, the heavens rend and the son of man come in the clouds of heaven with all the glory of his father, and thou shalt rise and meet him and reign with him a thousand years, and thy offspring with thee."

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 126) <https://archive.org/details/early-patriarchal-blessings/page/126/mode/2up> ID#062

"Thy [Cynthia Lathrop's] life shall be given thee and thou shalt behold the Savior come in the clouds of heaven."

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 127) <https://archive.org/details/early-patriarchal-blessings/page/126/mode/2up> ID#063

"Thou [John Lawson] shalt stand until the Saviour shall come and do much good. Thou shalt have great riches, houses, lands, men-servants and maid-servants, &c."

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 127) <https://archive.org/details/early-patriarchal-blessings/page/126/mode/2up> ID#064

"Thou [Nathan Lewis] shalt stand in the flesh when the Savior comes and shall not die..."

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 127-128) <https://archive.org/details/early-patriarchal-blessings/page/126/mode/2up> ID#065

“Thou [Cornelius P. Lott] shalt stand when the heavens shall rend and thou shalt have the riches of the earth and of eternity.”

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 128) <https://archive.org/details/early-patriarchal-blessings/page/128/mode/2up> ID#066

“Thou [Minerva McBride] art a daughter of Abraham and shalt see the great things that shall take place in this generation Thou shalt see the gathering of the Saints of God upon Mt. Zion & Jerusalem and find deliverance, the destruction of the wicked, the descent of Jesus Christ and the Consummation of all things up to that time.”

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 130) <https://archive.org/details/early-patriarchal-blessings/page/130/mode/2up> ID#067

“Thou [Mary Ann McBride] shalt see the winding up scene of this wicked and adulterous generation, shalt see Jesus thy Redeemer sit at the head of his people and administer bread and wine to them to the hundred and forty four thousand, & nations & kindreds & tongues & people.”

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 130) <https://archive.org/details/early-patriarchal-blessings/page/130/mode/2up> ID#068

“Thou [Mary Nelson] shalt stand until the Saviour shall come;”

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 132) <https://archive.org/details/early-patriarchal-blessings/page/132/mode/2up> ID#069

“Thou [Gideon Ormsby] shalt receive the administration of Angels, see the winding up scene of this generation, continue till thou art satisfied and see the Son of man, even so Amen”

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 132) <https://archive.org/details/early-patriarchal-blessings/page/132/mode/2up> ID#070

“Thou [Tunis Rappleye] shalt rend prisons: Thou shalt command the winds and waves and fires and floods, that they shall not destroy thee. The lame shall leap at thy word. The deaf shall hear the dumb shall speak... Thou shalt behold the winding up scene of this generation in the name of Jesus...”

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 137) <https://archive.org/details/early-patriarchal-blessings/page/136/mode/2up> ID#071

“Thou [Louisa Rappleye] shalt behold the winding up scene of this generation.”

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 137) <https://archive.org/details/early-patriarchal-blessings/page/136/mode/2up> ID#072

“Thou [Rebecca Redford] shalt see the closing of the great drama, and shalt see Jesus come in the clouds of heaven, even so Amen.”

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 138) <https://archive.org/details/early-patriarchal-blessings/page/138/mode/2up> ID#073

“Thou [Harpin Riggs] shalt teach kings and Nobles the gospel of the Redeemer, and thou shalt see the heavens opened and behold thy Redeemer while thou art in the flesh... and thou shalt live unto the coming of the son of man...”

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 139) <https://archive.org/details/early-patriarchal-blessings/page/138/mode/2up> ID#074

“Thou [Lewis Robbins] shalt stand upon the earth even until the Savior shall come and shall retain thy full strength and vigor.”

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 139) <https://archive.org/details/early-patriarchal-blessings/page/138/mode/2up> ID#075

“Thou [Elisha Smith] shalt stand on the earth when Jesus Christ shall come in the clouds of heaven with power and great glory. Thou shalt help the seed of the patriarch Joseph to come in unto Zion. Thou shalt be blessed in the Earth. Thou shalt see the winding up of this generation, even so, Amen & Amen,”

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 141) <https://archive.org/details/early-patriarchal-blessings/page/140/mode/2up> ID#076

“Thou [Joshua Smith] shalt see the heavens open and Jesus Christ descend upon the earth, thou shalt rejoice in thy God and meet him in the clouds.”

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 141) <https://archive.org/details/early-patriarchal-blessings/page/140/mode/2up> ID#077

“Thou [Zerubbabel Snow] shalt stand on the earth and behold the heavens rend when the Lord shall come with his holy angels Thou shalt abide the day and receive all heavens blessing.”

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 142) <https://archive.org/details/early-patriarchal-blessings/page/142/mode/2up> ID#078

"Thou [Elisha T. Ward] shalt do a great work and much good, see angels, be taught of God, be perfected in righteousness and stand till the Redeemer comes in the clouds of heaven."

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 145) <https://archive.org/details/early-patriarchal-blessings/page/144/mode/2up> ID#079

"Kings, Nobles & Royal blood shall hear thee [Solomon Warner Jr.] and say thou art a man of God... Thy life shall be long. Thou shalt be translated and preach to other worlds, even from planet to planet..."

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 146) <https://archive.org/details/early-patriarchal-blessings/page/146/mode/2up> ID#080

"Thou [Melvin Wilbur] shalt stand upon the earth and be employed in bringing souls into the kingdom of God until the Saviour come. Thou shalt be bound and cast into prison."

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 147) <https://archive.org/details/early-patriarchal-blessings/page/146/mode/2up> ID#081

"Thou [Eunice Wilbur] shalt live until the Saviour shall come & and shall be caught up to meet him in the clouds, & rejoice with the angels of glory."

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 148) <https://archive.org/details/early-patriarchal-blessings/page/148/mode/2up> ID#082

"Thy [Gad Yale's] life shall be long and thou shalt see the Redeemer come in the clouds... Thou shalt visit other worlds and see all the glory of thy Maker's works."

- Joseph Smith Sr. as Presiding Patriarch, 1836 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 149) <https://archive.org/details/early-patriarchal-blessings/page/148/mode/2up> ID#083

"Thou [Desdamona Fulmer] shalt have all the power and authority that belon[g]eth to thy sex and be permitted to see the winding up scene."

- Joseph Smith Sr. as Presiding Patriarch, February 9, 1837 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 154) <https://archive.org/details/early-patriarchal-blessings/page/154/mode/2up> ID#084

"Death shall have no power over thee [Willard Richards], for thou shalt tarry and behold thy Redeemer coming in the clouds, and shall see him in the flesh;"

- Joseph Smith Sr. as Presiding Patriarch, February 22, 1837 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 155) <https://archive.org/details/early-patriarchal-blessings/page/154/mode/2up> ID#085

"Thou [Wilford Woodruff] shalt stand in the flesh and see the winding up scene of this generation. Thou shalt remain on the earth to behold the Savior come in the clouds of heaven... Thou shalt walk upon the waters."

- Joseph Smith Sr. as Presiding Patriarch, April 13, 1837 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 155-156) <https://archive.org/details/early-patriarchal-blessings/page/154/mode/2up> ID#086

"Thou [Jesse Turpin] shalt stand in the flesh and see Jesus come in the clouds of heaven."

- Joseph Smith Sr. as Presiding Patriarch, April 15, 1837 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 156) <https://archive.org/details/early-patriarchal-blessings/page/156/mode/2up> ID#087

"Thou [Samuel McClanathan] shalt have a Residence in Zion. & see the gathering of the house of Israel shalt see the tribes crowned by the hand of Ephraim, shall see thy Saviour come in the clouds of heaven, and behold the winding up scene of all things."

- Joseph Smith Sr. as Presiding Patriarch, April 16, 1837 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 158) <https://archive.org/details/early-patriarchal-blessings/page/158/mode/2up> ID#088

"Thou [John Wilson] shalt witness the end of this generation and the descent of Jesus Christ."

- Joseph Smith Sr. as Presiding Patriarch, April 17, 1837 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 158) <https://archive.org/details/early-patriarchal-blessings/page/158/mode/2up> ID#089

"Thou [Hannah Elizabeth Adams] shalt live to see the desires of thy heart, for thou shalt have all the righteous desires of thy heart. Thou hast desired to see Jesus and the winding up the scene of this generation... On this account thou shalt be blessed. Thou shalt stand on the earth and see Jesus Christ."

- Joseph Smith Sr. as Presiding Patriarch, May 27, 1837 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 163) <https://archive.org/details/early-patriarchal-blessings/page/162/mode/2up> ID#090

"thy [Lyman Clisby] life Shall be lengthened out to thee thou mayest tarry [illegible] See the Saviour [Savior] come in the clouds of heaven to see the winding up s[c]ene of this Generation"

- Joseph Smith Sr. as Presiding Patriarch, July 17, 1837 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 169) <https://archive.org/details/early-patriarchal-blessings/page/168/mode/2up> ID#091

"Thou [Phinehas Richards] Shalt Stand in the [illegible] to Which thou art called, till the great work of God is done and till the winding up s[c]ene of this generation till the Saviour [Savior] Shall come in the clouds of heaven with power & great glory, thou shalt see the heavens unveiled & see the great things of God,"

- Joseph Smith Sr. as Presiding Patriarch, September 13, 1837 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 171) <https://archive.org/details/early-patriarchal-blessings/page/170/mode/2up> ID#092

“Thou [William McClerry] Shalt live to se[e] the winding up s[c]ene of this generation, to See Jesus Christ come in the clouds of heaven with power & Great Glory, thou Shalt Stand in the flesh with one hundred forty & four thousands and sing their song,”

- Joseph Smith Sr. as Presiding Patriarch, October 2, 1837 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 172) <https://archive.org/details/early-patriarchal-blessings/page/172/mode/2up> ID#093

“Thou [Isaac Farwell Freeman] shalt witness the winding up scene of this Generation — shall stand in the midst of the One hundred and forty four thousand that shall stand with the Lamb on Mount Zion”

- Joseph Smith Sr. as Presiding Patriarch, December 5, 1837 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 174) <https://archive.org/details/early-patriarchal-blessings/page/174/mode/2up> ID#094

“Thou [Sophia Packard] shalt live til thou art satisfied with life, and shall see the Temple reared even in Jackson County...”

- Joseph Smith Sr. as Presiding Patriarch, December 13, 1837 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 178) <https://archive.org/details/early-patriarchal-blessings/page/178/mode/2up> ID#095

“thou [Eliza Ann Snow] shalt Live also to see thy Posterity even down to the third generation yea even this child that now hast in thine arms. Shall live and stand upon the Earth when the Downfall of Babylon shall be and shall see the Saviour come.”

- Joseph Smith Sr. as Presiding Patriarch, February 3, 1839 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 185) <https://archive.org/details/early-patriarchal-blessings/page/184/mode/2up> ID#096

“thou [Hannah Kinney Johnstun] shalt be preserved the boddy [body] untill the saviour Shall come and Shall rise with christ”

- Joseph Smith Sr. as Presiding Patriarch, February 5, 1839 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 187) <https://archive.org/details/early-patriarchal-blessings/page/186/mode/2up> ID#097

“Thou [Mark Anthony Coombs] shalt live to see the winding up scene and thou shalt preach the Gospel as long as there is a wicked man on earth to hear...”

- Joseph Smith Sr. as Presiding Patriarch, April 28, 1840 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 189) <https://archive.org/details/early-patriarchal-blessings/page/188/mode/2up> ID#098

“Thou [Arnold Stephens] art called to preach the Gospel and thou hast a great work to do thy mission is beyond the mighty waters thy call is in the East — West North & South even in South America and thou shalt not have passed over half the cities, till the son of man comes in the clouds of heaven, Angels shall minister to thee, the Nephites shall visit thee even the ancient fathers that tarried on the Earth — Thou shalt see the Revelator John, and shall stand upon the earth when he shall lead in his armies from the North and thou shalt see the glory of God manifested, and thy faith shall be increased thou shalt have great power even to raise the Dead heal the sick command the winds & the waves and bid defiance to the Devil and set the king of darkness and all his Angels beneath thy power for thy power shall be manifest through faith — thy privilege is to stand when the Savior comes and then be crowned in the blessing of Joseph and stand with the 144,000 upon Mount Zion”

- Joseph Smith Sr. as Presiding Patriarch, July 6, 1840 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 193) <https://archive.org/details/early-patriarchal-blessings/page/192/mode/2up> ID#099

“Whereas brother Richard Hewitt has called on me today to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man having a certain priesthood, may has as many wives as he pleases, and that doctrine is taught here: I say unto you that that man teaches false doctrine, for there is no such doctrine taught here; neither is there any such thing practiced here. And any man that is found teaching privately or publicly any such doctrine is culpable, and will stand a chance to be brought before the high council and lose his license and membership also.”

- Hyrum Smith as Assistant President of the Church, Apostle, and Presiding Patriarch, March 15, 1844 (Letter to the brethren in Hancock County, Illinois, published in the Times and Seasons) https://www.google.com/books/edition/The_Complete_Restoration_Edition_Scriptu/DAXuDwAAQBAJ?hl=en&gbpv=1&dq=...+some+of+your+elders+say,+that+a+man+having+a+certain+prie+sthood,+may+has+as+many+wives+as+he+pleases,+and+that+doctrine+is+taught+here:+I+say+unto+you+that+that+man+teaches+false+doctrine,+for+there+is+no+such+doctrine+taught+her+e%3B+neither+is+there+any+such+thing+practiced+here.&pg=PA1863&printsec=frontcover ID#100

“He [Joseph Smith Jr.] shall also be filled with abundance of the fat of the earth: his flocks shall bring forth thousands and tens of thousands: his fats shall overflow with wine and oil: his cattle shall increase to a multitude: he shall have horses and mules, asses, she asses and dromedaries, camels and elephants, and all swift beasts, and when he goes forth in haste his chariots shall roar like the approach of an army: he shall have gold and silver, precious stones, diamonds, pearls, and the pure platina [platinum], with the antiquities of every kind.”

- Oliver Cowdery as Assistant President of the Church, September 22, 1835 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 52-53) <https://archive.org/details/early-patriarchal-blessings/page/52/mode/2up> ID#101

“He [Joseph Smith Jr.] shall remain to a good old age, even till his head is like the pure wool.”

- Oliver Cowdery as Assistant President of the Church, September 22, 1835 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 53)
<https://archive.org/details/early-patriarchal-blessings/page/52/mode/2up> ID#102

“And when we get into Jackson county to walk in the courts of that house, we can say we built this temple for as the Lord lives we will build up Jackson county in this generation, (cries of amen) and we will be far better off with regard to temporal things, when we have done, than ever we were before.”

- Brigham Young as President of the Quorum of the Twelve Apostles, April 6, 1845 (Times and Seasons, Vol. 6, No. 12, pg 965) <http://www.centerplace.org/history/ts/v6n12.htm> ID#103

“Admit, for argument's sake, that the ‘Mormon’ Elders have more wives than one, yet our enemies never have proved it. If I had forty wives in the United States, they did not know it, and could not substantiate it, neither did I ask any lawyer, judge, or magistrate for them. I live above the law, and so do this people.”

- Brigham Young as President of the Church, August 1, 1852 (Journal of Discourses 1:361, *Corruption of the World, etc.*) <https://jod.mrm.org/1/358> ID#104

“Trace mankind down to after the flood, and then another curse is pronounced upon the same race - that they should be the ‘servant of servants;’ and they will be, until that curse is removed; and the Abolitionists cannot help it, nor in the least alter that decree.”

- Brigham Young as President of the Church, October 9, 1859 (Journal of Discourses 7:290, *Intelligence, etc.*) <https://jod.mrm.org/7/282> ID#105

“He [Brigham Young] also said the Lord was about to Empty the Earth the men would be destroyed & He should live to see the day when thousands of women would come to the men of this Church for salvation one man would have to take thousands to save them.”

- Brigham Young as President of the Church, July 28, 1861 (Journal of Wilford Woodruff (January 1, 1860 – October 22, 1865), pg 150)
<https://wilfordwoodruffpapers.org/documents/d3d712e1-2719-4efa-8d2d-b2dfda74f9fb/page/e564c4a7-0d3c-4d49-afd2-43f20dc9051f> ID#604

“Ham will continue to be the servant of servants, as the Lord has decreed, until the curse is removed. Will the present struggle free the slave? No; but they are now wasting away the black race by thousands.”

- Brigham Young as President of the Church, October 6, 1863 (Millennial Star, Vol. 25, pg 787; also published in Journal of Discourses 10:250, *The War and Its Effects Upon Slavery, etc.*)
<https://jod.mrm.org/10/248> ID#106

“Treat the slaves kindly and let them live, for Ham must be the servant of servants until the curse is removed. Can you destroy the decrees of the Almighty? You cannot. Yet our Christian brethren think that they are going to overthrow the sentence of the Almighty upon the seed of Ham. They cannot do that, though they may kill them by thousands and tens of thousands.”

- Brigham Young as President of the Church, October 6, 1863 (Millennial Star, Vol. 25, pg 787; also published in Journal of Discourses 10:250, *The War and Its Effects Upon Slavery, etc.*) <https://jod.mrm.org/10/248> ID#107

“Do you think that we shall ever be admitted as a State into the Union without denying the principle of polygamy? If we are not admitted until then, we shall never be admitted.”

- Brigham Young as President of the Church, August 19, 1866 (Journal of Discourses, 11:270, *Beneficial Effects of Polygamy, Etc.*) <https://jod.mrm.org/11/266> ID#108

“So it is with regard to the inhabitants of the sun. Do you think it is inhabited? I rather think it is. Do you think there is any life there? No question of it; it was not made in vain. It was made to give light to those who dwell upon it, and to other planets;”

- Brigham Young as President of the Church, July 24, 1870 (Journal of Discourses 13:271-272, *The Gospel, etc.*) <https://jod.mrm.org/13/268> ID#109

“Will the President [James Buchanan] that sits in the chair of state be tipped from his seat? Yes, he will die an untimely death, and God Almighty will curse him; and He will also curse his successor, if he takes the same stand; and he will curse all those that are his coadjutors, and all who sustain him.”

- Heber C. Kimball as Counselor in the First Presidency, August 2, 1857 (Journal of Discourses 5:133, *Destruction of Zion's Enemies, etc.*) <https://jod.mrm.org/5/129> ID#110

“It was revealed to me that the United States would make war with this people the Saints with in three years from this time.”

- Heber C. Kimball as Counselor in the First Presidency, January 4, 1862 (On the Potter's Wheel: The Diaries of Heber C. Kimball, pg 175) <https://archive.org/details/OnThePottersWheelHeberKimball/page/n212/mode/1up> ID#608

“In the evning it was told me by the /Lord God/ that Congress of the United Stats would reject the Saints and would not admit us as a State government and forse [force] those officers on us by thare power.”

- Heber C. Kimball as Counselor in the First Presidency, January 21, 1862 (On the Potter's Wheel: The Diaries of Heber C. Kimball, pg 175) <https://archive.org/details/OnThePottersWheelHeberKimball/page/n212/mode/1up> ID#609

“I will state as a prophesy, that there will not be an unbelieving Gentile upon this continent 50 years hence; and if they are not greatly scourged, and in a great measure overthrown, within five or ten years from this date, then the Book of Mormon will have proved itself false.”

- Parley P. Pratt as an Apostle, 1838 (Mormonism Unveiled: Zion's Watchman Unmasked, and its Editor, Mr. L. R. Sunderland, Exposed: Truth Vindicated: The Devil Mad, & Priestcraft in Danger! pg 14-15) <https://archive.org/details/mormonismunveile00prat/page/14/mode/2up> ID#605

“And furthermore, as Mr. LaRoy Sunderland has lied concerning the truth of Heaven, the fulness of the Gospel; and has blasphemed against the word of God, except he speedily repent, and acknowledge his

lying and wickedness, and obey the message of eternal truth, which God has sent for the salvation of his people. God will smite him dumb, that he can no longer speak great swelling words against the Lord; and a trembling shall seize his nerves, that he shall not be able to write; and Zion's Watchman shall cease to be published abroad, and its lies shall no longer deceive the public; and he will wander a vagabond on the earth, until sudden destruction shall overtake him; and if Mr. La Roy Sunderland enquires, when shall these things be? I reply, it is nigh thee—even at thy doors; and I say this in the name of Jesus Christ. Amen."

- Parley P. Pratt as an Apostle, 1838 (Mormonism Unveiled: Zion's Watchman Unmasked, and its Editor, Mr. L. R. Sunderland, Exposed: Truth Vindicated: The Devil Mad, & Priestcraft in Danger! pg 15) <https://archive.org/details/mormonismunveile00prat/page/14/mode/2up> ID#606

"There are persons in this congregation who will be in the midst of Zion, when the ten tribes come to Zion from the north countries, and will assist in bestowing the blessings promised by the Almighty upon the heads of the tribes of Israel. There are servants of God in the midst of this congregation who will lay their hands upon many of each of these twelve thousand, chosen out of the ten tribes, and set them apart as missionaries to visit the nations of the earth and hunt up the remnants of the seed of Jacob."

- Orson Pratt as an Apostle, April 11, 1875 (Journal of Discourses 18:25, *The Gathering of Israel*, etc.) <https://jod.mrm.org/18/16> ID#602

"Another great change [Noah's flood] happened nearly two thousand years after the earth was made. It was baptized by water. A great flow of water came, the great deep was broken up, the windows of heaven were opened from on high, and the waters prevailed upon the face of the earth, sweeping away all wickedness and transgression—a similitude of baptism for the remission of sins."

- Orson Pratt as an Apostle, August 1, 1880 (Journal of Discourses 21:323, *The Earth's Baptism in Water*, etc.) <https://jod.mrm.org/21/319> (Quoted by President Joseph Fielding Smith in *Doctrines of Salvation*, Vol. 3, pg 416) <https://archive.org/details/JFSDoctrinesOfSalvation/page/n415/mode/2up> ID#111

"Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again... We the undersigned members of the church of Jesus Christ of Latter-Day Saints and residents of the city of Nauvoo, persons of families do hereby certify and declare that we know of no other rule or system of marriage than the one published from the Book of Doctrine and Covenants, and we give this certificate to show that Dr. J. C. Bennett's 'secret wife system' is a creature of his own make as we know of no such society in this place nor never did."

- John Taylor and Wilford Woodruff as Apostles, October 1, 1842 (Times and Seasons) <https://www.josephsmithpapers.org/paper-summary/times-and-seasons-1-october-1842/14> ID#112

"These principles do not change, as represented by evolutionists of the Darwin school, but the primitive organism of all living beings exist in the same form as when they first received their impress from their Maker. There are, indeed, some very slight exceptions, as for instance, the ass may mix with the mare

and produce the mule; but there it ends, the violation of the laws of procreation receives a check, and its operations can go no further.”

- John Taylor as President of the Church, 1882 (Meditation and the Atonement, pg 164)
<https://archive.org/details/MediationAndAtonementOfOurLordAndSaviorJesusChrist/page/n169/> ID#113

“Again, here are the ten tribes of Israel, we know nothing about them only what the Lord has said by His Prophets. There are Prophets among them, and by and by they will come along, and they will smite the rocks, and the mountains of ice will flow down at their presence, and a highway will be cast up before them, and they will come to Zion, receive their endowments, and be crowned under the hands of the children of Ephraim, and there are persons before me in this assembly today, who will assist to give them their endowments.”

- Wilford Woodruff as an Apostle, February 22, 1857 (Journal of Discourses 4:231-232, *Intelligence Comes From God, etc.*) <https://jod.mrm.org/4/227> ID#601

“When these Boys & girls meet to gether thirty years hence in 1898 & Convers to gether upon the scenes of this visit, what will be their Conversation? It will be sumthing like the following: O what a great Change has taken place since the Prophet Brigham Young & the Apostles visited us in Logan in 1868...Now it is 1898 & great Changes have taken place since that day throughout Great Babylon as well as in Mount Zion. That year was the great Election for the Presidency of the United States. Grant & Colfax were the Candidates for the Black Repu[blicans?] & Seymour & Blair for the Dimocratts. Then the Nation felt Strong & Powerful. Since then it has been broken to peaces. That visit was before the destruction of the City of New York By the Sea Heaving itself beyong its bounds & washing the inhabitants into the Sea & they were drowned. It was Before Albany was utterly Destroyed by fire. It was before Boston was sunk with an Earthquake. It was before Chicago was struck with lightning & burned with fire & Brimstone for their Abominations. It was before the many Millions of the People of the United States & other Nations of the Earth were destroyed with their Cities By the Great Judgments of God Because of their great sins & wickedness in the sight of Heaven & Earth. This was Before the United States became so weakened & Broaken to peaces that they Called upon Brigham Young to take the Presidency of the United States to save the Constitution & the remnant of the Nation from utter destruction. If this will not be the Conversation of those little Children who were in the procession with their Banners to welcome the prophet & Apostles on their Enterance into this City, thirty years from this it will be sumthing like it.”

- Wilford Woodruff as an Apostle, August 22, 1868 (Wilford Woodruff’s Journal, Vol. 6, pg 421-422) <http://bcgmaxwell.wordpress.com/2014/12/12/wilford-woodruff-journal-volume-6/> ID#615

“I believe there are many children now living in the mountains of Israel who will never taste of death, that is, they will dwell on the earth at the coming of the Lord Jesus Christ. I will acknowledge that there is a great deal to be done, and the Lord has not revealed to man the day or the hour, but he has revealed the generation; and the fig trees are now putting forth their leaves in the eyes of all the nations, indicating the near approach of the second coming of the Son of Man. It is my faith that hundreds and

thousands of the children that have been given to us will be alive in the flesh when Christ comes in the clouds of heaven in power and great glory.”

- Wilford Woodruff as an Apostle, June 27, 1875 (Journal of Discourses, 18:37, *Little Children Are Innocent, and All Will Be Saved*, etc.) <https://jod.mrm.org/18/29> ID#599

“The Prophets which have been shut up in the north country with the nine and a half tribes led away by Shalmaneser, King of Assyria, thousands of years ago, will come in remembrance before God; they will smite the rocks and mountains of ice will flow down before them, and those long lost tribes will come forth in your day and mine, if we live a few years longer, and they will be crowned under the hands of the children of Ephraim—the Elders of Israel who dwell in the land of Zion.”

- Wilford Woodruff as an Apostle, June 27, 1875 (Journal of Discourses, 18:38, *Little Children Are Innocent, and All Will Be Saved*, etc.) <https://jod.mrm.org/18/29> ID#600

“Bro. Woodruff spoke a few words again, among them he said ‘We won’t quit practising Plural Marriage until Christ shall come.’”

- Wilford Woodruff as President of the Quorum of the Twelve Apostles, May 17, 1888 (Quoted in Journal of John Henry Smith) <http://signaturebookslibrary.org/john-henry-smith-3/> ID#114

“We will not end the practice of plural marriage until the coming of the Son of Man.”

- Wilford Woodruff as President of the Quorum of the Twelve Apostles, May 17, 1888 (Quoted in Journal of Heber J. Grant) <https://www.dialoguejournal.com/wp-content/uploads/sbi/issues/V18N01.pdf> ID#115

“and thy [William Pool’s] days to come shall be days of greater joy, and thou shalt not as a wanderer roam neither as a stranger perish for the want of a home, for in Zion shalt thou stand when Christ comes in the clouds of heaven and be numbered with the 144,000 with their garments pure and white,”

- William Smith as Presiding Patriarch, July 14, 1845 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 322) <https://archive.org/details/early-patriarchal-blessings/page/322/mode/2up> ID#116

“Thy [Joseph F. Smith’s] days and years shall be many. Thou shalt see many changes. Thou shalt also see the arm of the Lord made bare in behalf of his people and also behold the coming of the Savior.”

- John Smith as Presiding Patriarch, on February 25, 1874 (Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints, pg 18) <https://archive.org/details/early-patriarchal-blessings/page/18/mode/2up> ID#117

“We are not going tomorrow, nor next day, this week or next week; but we are going, and there are many—hundreds and hundreds within the sound of my voice that will live to go back to Jackson County and build a holy temple to the Lord our God.”

- Lorenzo Snow as President of the Quorum of the Twelve Apostles, April 10, 1898 (Conference Report, April 10, 1898 pg 64) <https://www.lds-general-conference.org/> ID#118

“Pres. Snow said, it may seem strange, you're being called together, but when you understand the object of the meeting you will understand the importance of it. Read Section 104 and a portion of Section 85, D.&C. Said that if the brethren present lived 10, 15, or 20 years, or perhaps less, they would go back to Jackson County. The time for returning to Jackson County is much nearer than many suppose and it is the faithful that would be selected to go and they will be required to accept the United Order.”

- Lorenzo Snow as President of the Church, July 2, 1899 (A Ministry of Meetings: The Apostolic Diaries of Rudger Clawson, pg 70)
<https://archive.org/details/AMinistryOfMeetingsRudgerClawson/page/n107/mode/2up> ID#607

“Now the time is fast approaching when a large portion of the people that I am now addressing will go back to Jackson county. A great many people that are now dwelling in the State of Utah will have this privilege. Whether I, President Cannon, President Smith, or all the brethren of the Twelve will go back I know not. But a large portion of the Latter-day Saints that now dwell in these valleys will go back to Jackson county to build a holy city to the Lord, as was decreed by Jehovah and revealed through Joseph Smith.”

- Lorenzo Snow as President of the Church, October 1900 (General Conference) <https://www.lds-general-conference.org/> ID#119

“We will never get a man into space. This earth is man's sphere and it was never intended that he should get away from it. The moon is a superior planet to the earth and it was never intended that man should go there. You can write it down in your books that this will never happen.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, May 14, 1961 (Stake Conference in Honolulu; D. Michael Quinn, *Elder Statesman: A Biography of J. Reuben Clark*, 2002, pg 498)
<https://books.google.com/books?id=FW0mAQAAIAAJ&focus=searchwithinvolume&q=superior+planet> ID#120

“AGE OF THE EARTH SINCE ADAM. We have evidence beyond dispute that Adam was driven out of the Garden of Eden about 6,000 years ago, or perhaps a short time less. It is possible for us, by using the Bible chronology and that given by the Lord in the Book of Mormon and Doctrine and Covenants to figure this almost accurately.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1954 (Doctrines of Salvation, vol 1, pg 49)
<https://archive.org/details/JFSDoctrinesOfSalvation/page/n47/mode/2up> ID#121

“‘A. We are to understand that it contains the revealed will, mysteries, and works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence.’ TEMPORARY EXISTENCE OF EARTH. Here is a definite statement by revelation to us that this earth will go through 7,000 years of temporal existence.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1954 (Doctrines of Salvation, vol 1, pg 49-50)
<https://archive.org/details/JFSDoctrinesOfSalvation/page/n49/mode/2up> ID#122

“CREATION DID NOT TAKE MILLIONS OF YEARS. Here we have the Prophet comparing the days of creation with seven periods of 1,000 years each, corresponding to days, according to the Lord's time, in harmony with the teaching of Abraham and the other scriptures. The earth's temporal existence, according to this, is to endure for just one week, or seven days of 1,000 years each. Moreover, since the earth was built according to the celestial time, which is the Lord's days, which he clearly defined to Abraham, we can hardly be justified in trying to harmonize the days of creation with the extended periods of millions of years according to the reckoning of the so-called scientists.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1954 (Doctrines of Salvation, vol 1, pg 50)
<https://archive.org/details/JFSDoctrinesOfSalvation/page/n49/mode/2up> ID#123

“Now in time past this earth had a paradisiacal glory, and then came the fall, bringing a change, and that change has been upon the earth in the neighborhood of 6,000 years.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1954 (Doctrines of Salvation, vol 1, pg 53)
<https://archive.org/details/JFSDoctrinesOfSalvation/page/n51/mode/2up> ID#124

“By revelation we know that it was about 4,000 years from the time of the fall of Adam to the birth of Christ and that it will be about 3,000 years, plus ‘a little season’ from his birth until the end of the mortal earth. We are now living near the close of the sixth thousandth year, or the period known as the ‘last days,’ or the time immediately preceding the second advent of Jesus Christ.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1954 (Doctrines of Salvation, vol 1, pg 101)
<https://archive.org/details/JFSDoctrinesOfSalvation/page/n99/mode/2up> ID#125

“If we are willing to accept the Bible record, which is confirmed by the Doctrine and Covenants, the entire civilization of the earth was destroyed in the flood except Noah and his family. Moreover, this destruction took place less than 5,000 years ago, and today the population of the earth, notwithstanding wars and destructions, is estimated at over 2,000,000,000 souls.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1954 (Doctrines of Salvation, vol 3, pg 592)
<https://archive.org/details/JFSDoctrinesOfSalvation/page/n591/mode/2up> ID#126

“The ten tribes shall come; they are not lost unto the Lord; they shall be brought forth as hath been predicted; and I say unto you there are those now living—aye, some here present—who shall live to read the records of the Lost Tribes of Israel, which shall be made one with the record of the Jews, or the Holy Bible, and the record of the Nephites, or the Book of Mormon, even as the Lord hath predicted; and those records, which the tribes lost to man but yet to be found again shall bring, shall tell of the visit of the resurrected Christ to them, after He had manifested Himself to the Nephites upon this continent.”

- James E. Talmage as an Apostle, 1916 (General Conference) <https://www.lds-general-conference.org/> ID#127

"No oak tree ever bore chestnuts. No whale ever gave birth to a fish, and waving fields of wheat in every grain are wheat, and corn is corn. Law governs the atomic arrangement in the genes which absolutely determine every genus of life from beginning to extinction."

- Mark E. Petersen as an Apostle, 1955 (General Conference, quoting Cressy Morrison, *I Am not Ashamed of the Gospel of Christ*) <https://www.lds-general-conference.org/> ID#128

"Noah was real. The flood was real. And so was the ark, as were the various species of life saved in the ark. It was all factual, fully documented in scripture, and was the doing of the Almighty."

- Mark E. Petersen as an Apostle, 1982 (Noah and the Flood, pg 1) <https://archive.org/details/noahflood0000pete/page/n9/mode/2up> ID#129

"None of the early revelations of the Church have been revised, and the Doctrine and Covenants stands as printed including sections 5 and 7."

- Hugh B. Brown as Counselor in the First Presidency, May 13, 1966 (Letter to Morris L. Reynolds) <https://i1.wp.com/www.mormonstories.org/wp-content/uploads/2019/01/Church-Denies-Alterations.gif> ID#130

"In the Church of Jesus Christ of Latter-day Saints there is no paid ministry, no professional clergy, as is common in other churches."

- Boyd K. Packer as an Apostle, September 1979 (Liahona) <https://www.churchofjesuschrist.org/study/liahona/1979/09/follow-the-brethren?lang=eng> ID#131

"All of the work in the Church is voluntary. No one is paid for such service."

- Gordon B. Hinckley as President of the Church; Thomas S. Monson and James E. Faust as Counselors in the First Presidency; Boyd K. Packer, L. Tom Perry, David B. Haight, Neal A. Maxwell, Russell M. Nelson, Dallin H. Oaks, M. Russell Ballard, Joseph B. Wirthlin, Richard G. Scott, Robert D. Hales, Jeffrey R. Holland, Henry B. Eyring as Apostles, 2004 (Preach My Gospel, Unanimously Approved by the First Presidency and Quorum of the Twelve Apostles) <https://web.archive.org/web/20201125075336/https://www.churchofjesuschrist.org/study/manual/preach-my-gospel-a-guide-to-missionary-service/lesson-5-laws-and-ordinances?lang=eng> ID#132

"I explained also that our Church has no paid ministry and indicated that these were two reasons why we were able to build the buildings then under way, including the beautiful temple at Freiberg."

- Thomas S. Monson as a Counselor in the First Presidency, April 2006 (General Conference) <https://www.churchofjesuschrist.org/study/general-conference/2006/04/our-sacred-priesthood-trust?lang=eng> ID#133

"We have no professionally trained and salaried clergy in The Church of Jesus Christ of Latter-day Saints."

- Dallin H. Oaks as an Apostle, April 2012 (General Conference)
<https://www.churchofjesuschrist.org/study/general-conference/2012/04/sacrifice?lang=eng>
ID#134

“Q: ‘And what have you done to address some of the things you have done in the past, including the things that you have said in overseeing the enforcement of electric shock, and vomit and conversion therapy for LGBT students at BYU?’ A: ‘Let me say about electric shock treatments at BYU: When I became president at BYU that had been discontinued earlier, and never went on under my administration.’”

- Dallin H. Oaks as Counselor in the First Presidency, November 12, 2021 (University of Virginia Q&A Session) <https://youtu.be/5F92V-P9msQ?t=317> ID#135

“There has been no attempt on the part, in any way, of the church leaders trying to hide anything from anybody.”

- M. Russell Ballard as an Apostle, November 19, 2017 (Young Single Adult Face to Face Broadcast) https://www.youtube.com/live/1qKfixY_Arw?si=VCsGicvLNtVhs-bN&t=6316
ID#622

Example Standard 4: A true prophet will not contradict other true prophets

“Contradict other true prophets” is defined here as a statement which, by my assessment, an uncommitted observer would likely interpret as disagreeing with a teaching from another prophet.

- *Example:* If one prophet said, “It is a sin to grow a beard,” and another prophet said, “There are some who say the Lord cares whether we have facial hair. This notion is pernicious and false,” that would count as a contradiction.

Exceptions are made for clarifications.

- *Example:* If one prophet said, “It is sin to grow a beard,” and another prophet said, “Although it’s true that beards result in sin, the facial hair itself is not sinful, but rather the vanity it inevitably produces, and the time wasted in its maintenance,” that would count as a clarification.

Listed below are **143 statements** which seem to falsify this criterion. I’ve included the name of the person making each statement, their prophetic calling at the time, the date (if known), and a linked source to provide additional context for their statements. I’ve also listed the statements under subheadings by topic.

Contradictory Statements

[Who is the Father of our spirits?](#)

[Does God learn and progress?](#)

[Do people advance from Kingdom to Kingdom in the afterlife?](#)

[Can people atone for sins by shedding blood?](#)

[Is polygamy a law of God? Is it superior to monogamy?](#)

[Is it a sin to die by suicide?](#)

[Is it against the Word of Wisdom to drink decaffeinated coffee?](#)

[Are CoJCoLdS nicknames \(e.g., Mormon Church, LDS Church\) permissible?](#)

[When will the Curse of Cain/Ham \(Priesthood/Temple restriction\) be removed?](#)

Who is the Father of our spirits?

"Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days! about whom holy men have written and spoken -- He is our Father, and our God, and the only God with whom we have to do. Every man upon the earth, professing Christians or non professing, must hear it, and will know it sooner or later."

- Brigham Young as President of the Church, April 9, 1852 (Journal of Discourses 1:50, *Adam, Our Father and Our God, etc.*) <https://jod.mrm.org/1/46> ID#136

"Another meeting this evening. President B. Young taught that Adam was the father of Jesus and the only God to us"

- Brigham Young as President of the Church, April 9, 1852 (Quoted by Hosea Stout, *On the Mormon Frontier, The Diary of Hosea Stout, 1844-1861, Vol. 2*, edited by Juanita Brooks, University of Utah Press, 1982 reprint, pg 435) <https://www.scribd.com/document/345900458/Adam-God-Theory-pdf> ID#137

"Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, 'it is an immaterial substance!' What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation."

- Brigham Young as President of the Church, April 9, 1852 (Journal of Discourses 1:51, *Adam, Our Father and Our God, etc.*) <https://jod.mrm.org/1/46> ID#138

"Who begat the Son of God? Infidels say that Jesus was a bastard, but let me tell you the truth concerning that matter. Our Father begat all the spirits that were, before any tabernacles were made. When our Father came into the garden, He came with His celestial body and brought one of His wives with Him and ate of the fruit of the garden until He could beget a tabernacle, and Adam is Michael or God and all the God that we have anything to do with."

- Brigham Young as President of the Church, April 9, 1852 (Quoted by Wilford Woodruff, *Journal of Wilford Woodruff*) <https://catalog.churchofjesuschrist.org/assets/a5c827b5-938d-4a08-b80e-71570704e323/0/383> ID#139

"I reckon that father Adam was a resurrected being, with his wives and posterity, and that in the Celestial kingdom they were crowned with glory and immortality and eternal lives, with thrones principalities and powers: and it was said to him it is your right to organise the elements; and to your creations and posterity there shall be no end."

- Brigham Young as President of the Church, October 1854 (Dialogue, Vol. 15, Number 1) <https://www.dialoguejournal.com/wp-content/uploads/sbi/issues/V15N01.pdf> ID#140

"I reckon that Father Adam, and mother Eve had the children of the human family prepared to come here and take bodies; and when they come to take bodies, they enter into the bodies prepared for them; and that body gets an exaltation with the spirit, when they are prepared to be crowned in fathers kingdom. What, into Adam's kingdom? Yes...I tell you, when you see your Father in the Heavens, you will see Adam; when you see your Mother that bear your spirit, you will see Mother Eve."

- Brigham Young as President of the Church, October 1854 (Dialogue, Volume 15, Number 1) <https://www.dialoguejournal.com/wp-content/uploads/sbi/issues/V15N01.pdf> ID#141

"...and his father is our God, and the Father of our spirits, and he is the framer of the body, the God and Father of the Lord Jesus Christ. Who is he. He is Father Adam; Michael; the Ancient of days."

- Brigham Young as President of the Church, February 1854 (Dialogue: A Journal of Mormon Thought Vol. 15, No. 1 (Spring 1982), pg 14-58) https://www.jstor.org/stable/45225052?seq=5#metadata_info_tab_contents ID#142

"Brother Pratt also thought that Adam was made of the dust of the earth. Could not believe that Adam was our God or the Father of Jesus Christ. President Young said that He came from another world & made this. Brought Eve with him, partook of the fruits of the earth, begat children & they were earthly & had mortal bodies & if we were faithful, we should become Gods as He was. He told Brother Pratt to lay aside his philosophical reasoning & to get revelation from God to govern him & enlighten his mind more & it would be a great blessing for him to lay aside his books & go into the canyons as some of the rest of us were doing..."

- Brigham Young as President of the Church, September 17, 1854 (Quoted by Wilford Woodruff, Journal of Wilford Woodruff) <https://catalog.churchofjesuschrist.org/assets/ed47e448-2936-4a1d-a4d8-4b5f96a8d1ac/0/41> ID#143

"He [Brigham Young] said that our God was Father Adam. He was the Father of the Savior Jesus Christ - Our God was no more or less than ADAM, Michael the Archangel."

- Brigham Young as President of the Church, Feb. 19, 1854 (Quoted by Wilford Woodruff, Journal of Wilford Woodruff) <https://catalog.churchofjesuschrist.org/assets/ed47e448-2936-4a1d-a4d8-4b5f96a8d1ac/0/15> ID#144

"...attended a very interesting conference, for at this meeting President Brigham Young said thus, that Adam and Eve were the names of the first man and woman of every earth that was ever organized and that Adam and Eve were the natural father and mother of every spirit that comes to this planet, or that receives tabernacles on this planet, consequently we are brother and sisters, and that Adam was God, our Eternal Father."

- Brigham Young as President of the Church, October 6, 1854 (Quoted by Joseph Lee Robinson, Journal of Joseph Lee Robinson) <https://www.dialoguejournal.com/wp-content/uploads/sbi/issues/V15N01.pdf> ID#145

"Some have grumbled because I believe our God to be so near to us as Father Adam. There are many who know that doctrine to be true. Where was Michael in the creation of this earth? Did he have a mission to the earth? He did. Where was he? In the Grand Council, and performed the mission assigned

him there. Now, if it should happen that we have to pay tribute to Father Adam, what a humiliating circumstance it would be! Just wait till you pass Joseph Smith; and after Joseph lets you pass him, you will find Peter; and after you pass the Apostles and many of the Prophets, you will find Abraham, and he will say, 'I have the keys, and except you do thus and so, you cannot pass;' and after a while you come to Jesus; and when you at length meet Father Adam, how strange it will appear to your present notions. If we can pass Joseph and have him say, 'Here; you have been faithful, good boys; I hold the keys of this dispensation; I will let you pass;' then we shall be very glad to see the white locks of Father Adam."

- Brigham Young as President of the Church, October 7, 1857 (Journal of Discourses 5:331, *Testimony of the Spirit*, etc.) <https://jod.mrm.org/5/327> ID#146

"Some years ago I advanced a doctrine with regard to Adam being our Father and God. That will be a curse to many of the elders of Israel because of their folly with regard to it. They yet grovel in darkness, and will. It is one of the most glorious revealments of the economy of heaven, yet the world hold it [in] derision. Had I revealed the doctrine of baptism for the dead instead [of] Joseph Smith, there are men around me who would have ridiculed the idea until doomsday, but they are ignorant and stupid, like the dumb ass."

- Brigham Young as President of the Church, October 8, 1861 (General Conference, Salt Lake City Tabernacle, Brigham Young Papers, MS 12341 Box 49, Folder 8 Church History Department) <https://archive.org/details/brighamyoungdiscourseonmarriage/mode/1up> ID#147

"The doctrine preached by Pres. Young for a few years back, wherein he says that Adam is our God – the God we worship – that most of the people believe this – some believe it because the President says so – others because they can find testimony in the Book of Mormon and the Book of Doctrine and Covenants. Amasa Lyman stumbled on this, he did not believe it – he did not believe in the atonement of Jesus – Orson Pratt has also told the President that he does not believe it. This is not the way to act. We should not suffer ourselves to entertain one doubt. We are not accountable on points of doctrine if the President makes a statement. It is not our prerogative to dispute it. He is only accountable in points of doctrine. I have heard President Young avow the truth of Adam being our Father and God but have never heard him argue the question at all."

- Brigham Young as President of the Church, June 8, 1868 (Quoted by Abraham O. Smoot, Minutes of the School of the Prophets, pg 37-42; excerpted from a typescript copy at Utah State Historical Society) <https://www.dialoguejournal.com/wp-content/uploads/sbi/issues/V15N01.pdf> ID#148

"Some have thought it strange what I have said concerning Adam, but the period will come when this people of [the] faithful will be willing to adopt Joseph Smith as their Prophet, Seer, Revelator and God, but not the father of their spirits for that was our Father Adam."

- Brigham Young as President of the Church, December 11, 1869 (Quoted by Wilford Woodruff, Journal of Wilford Woodruff) <https://catalog.churchofjesuschrist.org/assets/0c76d480-00aa-4210-9334-12a578908f1f/0/218> ID#149

"How much unbelief exists in the minds of the Latter-day Saints in regard to one particular doctrine which I revealed to them, and which God revealed to me - namely that Adam is our father and God - I do

not know, I do not inquire, I care nothing about it. Our Father Adam helped to make this earth, it was created expressly for him, and after it was made he and his companions came here. He brought one of his wives with him, and she was called Eve, because she was the first woman upon the earth. Our Father Adam is the man who stands at the gate and holds the keys of everlasting life and salvation to all his children who have or who ever will come upon the earth. I have been found fault with by the ministers of religion because I have said that they were ignorant. But I could not find any man on the earth who could tell me this, although it is one of the simplest things in the world, until I met and talked with Joseph Smith."

- Brigham Young as President of the Church, June 18, 1873 (Deseret News 3)
<https://contentdm.lib.byu.edu/digital/collection/desnews3/id/143049/rec/25> ID#150

"President Young said Adam was Michael the Archangel, and he was the Father of Jesus Christ and was our God and that Joseph taught this principle."

- Brigham Young as President of the Church, Dec. 16, 1867 (Quoted by Wilford Woodruff, Journal of Wilford Woodruff) <https://catalog.churchofjesuschrist.org/assets/0c76d480-00aa-4210-9334-12a578908f1f/0/110> ID#151

"...the God and Father of Jesus Christ was Adam."

- Heber C. Kimball as Counselor in the First Presidency, April 10, 1852 (Quoted by Wilford Woodruff, Journal of Wilford Woodruff)
<https://catalog.churchofjesuschrist.org/assets/a5c827b5-938d-4a08-b80e-71570704e323/0/384> ID#152

"I do know most definitively that unless we are one we are not Christ's; and I also know that if we are not one with brother Brigham, our leader, we are not one with Christ. Yes, I know this, and my feelings are and have been with brother Brigham all the time. I have learned by experience that there is but one God that pertains to this people, and He is the God that pertains to this earth—the first man. That first man sent his own Son to redeem the world, to redeem his brethren; his life was taken, his blood shed, that our sins might be remitted."

- Heber C. Kimball as Counselor in the First Presidency, June 29, 1856 (Journal of Discourses 4:1, *The Saints Should Prepare for Future Emergencies*, etc.) <https://jod.mrm.org/4/1> ID#153

"The Lord told me that Adam was my father and that he was the God and father of all the inhabitants of this Earth."

- Heber C. Kimball as Counselor in the First Presidency, April 20, 1862 (Private Memorandum Book of Heber C. Kimball)
https://archive.org/stream/PresidentHeberC.KimballsJournal/president_heber_c_kimbal_journal_djvu.txt ID#154

"Brother Cannon said there was a learned Doctor that wanted to be baptized.... He [the doctor] is satisfied that the doctrine of the plurality of God and that Adam is our Father is a true doctrine revealed from God to Joseph and Brigham. For this same doctrine is taught in some of the old Jewish records

which have never been in print and I know Joseph Smith nor Brigham Young have had access to, and the Lord has revealed this doctrine unto them or they could not have taught it.”

- Wilford Woodruff as an Apostle, September 4, 1860 (Journal of Wilford Woodruff)
<https://catalog.churchofjesuschrist.org/assets/801702bf-e607-4f0d-82d0-e0f84b8c2406/0/73ID#155>

“I feel thankful for the privilege of speaking a few words to this school. I wish to refer to the first doctrine preached that Adam was our Father & God in the revelation called the olive leaf it says that 'the devil gathered together the hosts of hell and Michael the ark angel gathered together the hosts of heaven & he overcame the devil & his angel and this is the battle of the great God' who is this Michael the ark angel it is Adam who was Michael in the creation of the world...”

- Wilford Woodruff, January 24, 1868 (Minutes of the School of Prophets)
https://archive.org/stream/GospelMysteriesFurtherLightAndKnowledge/Gospel%20Mysteries%20-%20Further%20Light%20and%20Knowledge_djvu.txt ID#156

“We hope that you who teach in the various organizations, whether on the campuses or in our chapels, will always teach the orthodox truth. We warn you against the dissemination of doctrines which are not according to the scriptures and which are alleged to have been taught by some of the General Authorities of past generations. Such, for instance, is the Adam-God theory. We denounce that theory and hope that everyone will be cautioned against this and other kinds of false doctrine.”

- Spencer W. Kimball as President of the Church, November 1976 (General Conference)
<https://www.churchofjesuschrist.org/study/ensign/1976/11/our-own-liahona?lang=eng> ID#157

“The Adam-God doctrine is not the doctrine of the Church, and the reports on that subject as published in the Journal of Discourses are not accurate.”

- Hugh B. Brown as Counselor in the First Presidency, May 13, 1966 (Letter to Morris L. Reynolds)
<https://archive.org/details/letter-to-morris-reynolds> ID#158

“You talk about teaching false doctrine and being damned. Here is a list of false doctrines that if someone teaches he will be damned. And there is not one of these that I have ever known to be taught in the Church, but I am giving you the list for a perspective because of what will follow. Teach that God is a spirit, the sectarian trinity. Teach that salvation comes by grace alone, without works. Teach original guilt, or birth sin, as they express it. Teach infant baptism. Teach predestination. Teach that revelation and gifts and miracles have ceased. Teach the Adam-God theory. (That does apply in the Church.) Teach that we should practice plural marriage today. Now any of those are doctrines that damn.”

- Bruce R. McConkie as an Apostle, September 18, 1981 (BYU Devotional, *The Foolishness of Teaching*) <https://rsc.byu.edu/voice-my-servants/foolishness-teaching> ID#159

Does God learn and progress?

"...the God that I serve is progressing eternally, and so are his children: they will increase to all eternity, if they are faithful"

- Brigham Young as President of the Church, January 13th, 1867 (Journal of Discourses 11:286, *The Weakness of the Human Mind*, etc.) <https://jod.mrm.org/11/282> ID#160

"If there was a point where man in his progression could not proceed any further, the very idea would throw a gloom over every intelligent and reflecting mind. God himself is increasing and progressing in knowledge, power, and dominion, and will do so, worlds without end."

- Wilford Woodruff as an Apostle, December 6, 1857 (Journal of Discourses 6:120, *Blessing of the Saints*, etc.) <https://jod.mrm.org/6/115> ID#161

"If the great law of progression be accepted, God must have been engaged from the beginning, and must now be engaged in progressive development, and infinite as God is, he must have been less powerful in the past than he is today."

- John A. Widstoe as an Apostle, 1937 (*A Rational Theology As Taught by the Church of Jesus Christ of Latter-day Saints*) <https://archive.org/details/rationaltheologywidstoe/page/24/mode/2up> ID#162

"There are those who say that God is progressing in knowledge and is learning new truths. This is false-utterly, totally, and completely. There is not one sliver of truth in it."

- Bruce R. McConkie as an Apostle, 1980 (BYU Devotional: *Seven Deadly Heresies*) <https://speeches.byu.edu/talks/bruce-r-mcconkie/seven-deadly-heresies/> ID#163

Do people advance from Kingdom to Kingdom in the afterlife?

“Hiram [Smith] said Aug 1st. Those of the Terrestrial Glory either advance to the Celestial or recede to the Telestial [or] else the moon would not be a type, [for] it ‘waxes & wanes.’”

- Hyrum Smith as Assistant President of the Church, Apostle, and Presiding Patriarch, August 1, 1843 (Quoted by Franklin D. Richards, Notebook of Franklin D. Richards, *Words of the Prophet*) https://archive.org/stream/GospelMysteriesFurtherLightAndKnowledge/Gospel%20Mysteries%20-%20Further%20Light%20and%20Knowledge_djvu.txt ID#164

“[Brigham Young] said they [those of other kingdoms] would eventually have the privilege of proving themselves worthy and advancing to a celestial kingdom, but it would be a slow progress.”

- Brigham Young as President of the Church, August 5, 1855 (Quoted by Wilford Woodruff, Journal of Wilford Woodruff) <https://catalog.churchofjesuschrist.org/assets/ed47e448-2936-4a1d-a4d8-4b5f96a8d1ac/0/72> ID#165

“The Savior tells us that the terrestrial glory, or kingdom, is likened unto the glory of the moon, which is not of the brightness of the sun, neither of the smallness nor dimness of the stars... They will go forward, like unto the new moon, increasing in knowledge and brightness and glory, until they come to a fullness of celestial glory.”

- Franklin D. Richards as an Apostle, May 17, 1884 (Journal of Discourses 25:236, *Glorious Hopes Inspired by the Gospel, etc.*) <https://jod.mrm.org/25/230> ID#166

“It is my belief that God will save all of His children that he can; and while, if we live unrighteously here, we shall not go to the other side in the same status, so to speak, as those who lived righteously; nevertheless, the unrighteous will have their chance, and in the eons of the eternities that are to follow, they, too, may climb to the destinies to which they who are righteous and serve God, have climbed.”

- J. Reuben Clark as Counselor in the First Presidency, April 23, 1960 (Church News) https://archive.org/stream/GospelMysteriesFurtherLightAndKnowledge/Gospel%20Mysteries%20-%20Further%20Light%20and%20Knowledge_djvu.txt ID#167

“It has been asked if it is possible for one who inherits the telestial glory to advance in time to the celestial glory? The answer to this question is, No! The scriptures are clear on this point. Speaking of those who go to the telestial kingdom, the revelation says: ‘And they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end.’ Notwithstanding this statement, those who do not comprehend the word of the Lord argue that while this is true, that they cannot go where God is ‘worlds without end,’ yet in time they will get where God was, but he will have gone on to other heights. This is false reasoning, illogical, and creates mischief in making people think they may procrastinate their repentance, but in course of time they will reach exaltation in celestial glory.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1954 (*Doctrines of Salvation*, Vol. 2) <https://archive.org/details/JFSDoctrinesOfSalvation/page/n237/mode/2up> ID#168

“After a person has been assigned to his place in the kingdom, either in the telestial, the terrestrial, or the celestial, or to his exaltation, he will never advance from his assigned glory to another glory. That is eternal! That is why we must make our decisions early in life and why it is imperative that such decisions are right.”

- Spencer W. Kimball as an Apostle, 1969 (*The Miracle of Forgiveness*, pg 243-244)
<https://archive.org/details/miracleofforgivekimb00kimb/page/244/mode/2up?> ID#169

“There are those who say that there is progression from one kingdom to another in the eternal worlds or if not that, lower kingdoms eventually progress to where higher kingdoms once were. This is worse than false. It is an evil and pernicious doctrine.”

- Bruce R. McConkie as an Apostle, 1980 (BYU Devotional: *Seven Deadly Heresies*, Audio Only, Timestamp: 23:37) <https://speeches.byu.edu/talks/bruce-r-mcconkie/seven-deadly-heresies/> ID#170

Can people atone for sins by shedding blood?

“This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain that salvation you desire. That is the way to love mankind.”

- Brigham Young as President of the Church, February 8, 1857 (Journal of Discourses 4:220, *Atonement by Shedding of Blood, etc.*) <https://jod.mrm.org/4/215> ID#171

“The time has been in Israel under the law of God, the celestial law, or that which pertains to the celestial law, for it is one of the laws of that kingdom where our Father dwells, that if a man was found guilty of adultery, he must have his blood shed, and that is near at hand.”

- Brigham Young as President of the Church, February 8, 1857 (Journal of Discourses 4:219, *Atonement by Shedding of Blood, etc.*) <https://jod.mrm.org/4/215> ID#172

“All mankind love themselves, and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves, even unto an eternal exaltation. Will you love your brothers or sisters likewise, when they have committed a sin that cannot be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness, never.”

- Brigham Young as President of the Church, February 8, 1857 (Journal of Discourses 4:219, *Atonement by Shedding of Blood, etc.*) <https://jod.mrm.org/4/215> ID#173

“Now take a person in this congregation who has knowledge with regard to being saved in the kingdom of our God and our Father, and being exalted, one who knows and understands the principles of eternal life, and sees the beauty and excellency of the eternities before him compared with the vain and foolish things of the world, and suppose that he is overtaken in a gross fault, that he has committed a sin that he knows will deprive him of that exaltation which he desires, and that he cannot attain to it without the shedding of his blood, and also knows that by having his blood shed he will atone for that sin, and be saved and exalted with the Gods, is there a man or woman in this house but what would say, ‘shed my blood that I may be saved and exalted with the Gods?’”

- Brigham Young as President of the Church, February 8, 1857 (Journal of Discourses 4:219, *Atonement by Shedding of Blood, etc.*) <https://jod.mrm.org/4/215> ID#174

“I could refer you to plenty of instances where men, have been righteously slain, in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be) if their lives had been taken and their blood spilled on the ground as a smoking incense to the Almighty, but who are now angels to the devil, until our elder brother Jesus Christ raises them up—conquers death, hell, and the grave. I have known a great many men who have left this Church for whom there is no chance whatever for exaltation, but if their blood had been spilled, it would have been better for them. The wickedness and ignorance of the nations forbid this principle's being in full force, but the time will come when the law of God will be in full force.”

- Brigham Young as President of the Church, February 8, 1857 (Journal of Discourses 4:220, *Atonement by Shedding of Blood, etc.*) <https://jod.mrm.org/4/215> ID#175

"I do know that there are sins committed, of such a nature that if the people did understand the doctrine of salvation, they would tremble because of their situation. And furthermore, I know that there are transgressors, who, if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say further; I have had men come to me and offer their lives to atone for their sins."

- Brigham Young as President of the Church, September 21, 1856 (Journal of Discourses 4:53, *The People of God Disciplined by Trials, etc.*) <https://jod.mrm.org/4/51> ID#176

"Suppose you found your brother in bed with your wife, and put a javelin through both of them. You would be justified, and they would atone for their sins, and be received into the Kingdom of God. I would at once do so, in such a case; and under the circumstances, I have no wife whom I love so well that I would not put a javelin through her heart, and I would do it with clean hands."

- Brigham Young as President of the Church, March 16, 1856 (Journal of Discourses 3:247, *Instructions to the Bishops, etc.*) <https://jod.mrm.org/3/243> ID#177

"There is not a man or woman, who violates the covenants made with their God, that will not be required to pay the debt. The blood of Christ will never wipe that out, your own blood must atone for it."

- Brigham Young as President of the Church, March 16, 1856 (Journal of Discourses 3:247, *Instructions to the Bishops, etc.*) <https://jod.mrm.org/3/243> ID#178

"If you want to know what to do with a thief that you may find stealing, I say kill him on the spot, and never suffer him to commit another iniquity."

- Brigham Young as President of the Church, May 8, 1853 (Journal of Discourses 1:108, *Indian Difficulties, etc.*) <https://jod.mrm.org/1/103> ID#179

"I know this appears hard, and throws a cold chill over our revered traditions received by early education. I had a great many such feelings to contend with myself, and was as much of a sectarian in my notions as any other man, and as mild, perhaps, in my natural disposition, but I have trained myself to measure things by the line of justice, to estimate them by the rule of equity and truth, and not by the false tradition of the fathers, or the sympathies of the natural mind. If you will cause all those whom you know to be thieves, to be placed in a line before the mouth of one of our largest cannon, well loaded with chain shot, I will prove by my works whether I can mete out justice to such persons, or not. I would consider it just as much my duty to do that, as to baptize a man for the remission of his sins."

- Brigham Young as President of the Church, May 8, 1853 (Journal of Discourses 1:109, *Indian Difficulties, etc.*) <https://jod.mrm.org/1/103> ID#180

"Now take a person in this congregation who has knowledge with regard to being saved in the kingdom of our God and our Father, and being exalted, one who knows and understands the principles of eternal

life, and sees the beauty and excellency of the eternities before him compared with the vain and foolish things of the world, and suppose that he is overtaken in a gross fault, that he has committed a sin that he knows will deprive him of that exaltation which he desires, and that he cannot attain to it without the shedding of his blood, and also knows that by having his blood shed he will atone for that sin, and be saved and exalted with the Gods, is there a man or woman in this house but what would say, 'shed my blood that I may be saved and exalted with the Gods?'"

- Brigham Young as President of the Church, February 8, 1857 (Journal of Discourses 4:219, *To Know God is Life Eternal*, etc.) <https://jod.mrm.org/4/215> ID#181

"I will tell you how much I love those characters. If they had any respect to their own welfare, they would come forth and say, whether Joseph Smith was a Prophet or not, 'We shed his blood, and now let us atone for it;' and they would be willing to have their heads chopped off, that their blood might run upon the ground, and the smoke of it rise before the Lord as an incense for their sins."

- Brigham Young as President of the Church, February 18, 1855 (Journal of Discourses 2:179, *The Priesthood and Satan*, etc.) <https://jod.mrm.org/2/179> ID#182

"And if any man mingles his seed with the seed of Cane the ownly way he Could get rid of it or have salvation would be to Come forward & have his head Cut off & spill his Blood upon the ground. It would also take the life of his Children. It is said if a man kills another that he takes that that He cannot give. If a mans head is cut off his life is not destroyed or his spirit that lives. His tabernacle is destroyed But I can make as good tabernacles as I can destroy. If you do not believe it look at my Children. Much blood was shed in ancient days both of man & Beast. The firstlings & best of the flock was sacrafized on the Altar & in some instances many men & almost whole Nations were sacraficed or put to death because of their sins & wickedness. This was the ownly way they could be saved at all."

- Brigham Young as President of the Church, 1852 (Quoted by Wilford Woodruff, Wilford Woodruff's Journal, 4:97) <https://bcgmaxwell.wordpress.com/2014/12/12/wilford-woodruff-journal-volume-4> ID#183

"I have not a doubt but there will be hundreds who will leave us and go away to our enemies. I wish they would go this fall: it might relieve us from much trouble; for if men turn traitors to God and His Servants, their blood will surely be shed, or else they will be damned, and that too according to their covenants."

- Heber C. Kimball as Counselor in the First Presidency, August 16, 1857 (Journal of Discourses 4:375 *The Limits of Forbearance*, etc.) <https://jod.mrm.org/4/374> ID#184

"I say, that there are men and women that I would advise to go to the President immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood."

- Jedediah M. Grant as Counselor in the First Presidency, September 21, 1856 (Journal of Discourses 4:49 *Rebuking Iniquity*) <https://jod.mrm.org/4/49> ID#185

"We have those amongst us that are full of all manner of abominations, those who need to have their blood shed, for water will not do, their sins are of too deep a dye."

- Jedediah M. Grant as Counselor in the First Presidency, September 21, 1856 (Journal of Discourses 4:49 *Rebuking Iniquity*) <https://jod.mrm.org/4/49> ID#186

"You may think that I am not teaching you Bible doctrine, but what says the apostle Paul? I would ask how many covenant breakers there are in this city and in this kingdom. I believe that there are a great many; and if they are covenant breakers we need a place designated, where we can shed their blood."

- Jedediah M. Grant as Counselor in the First Presidency, September 21, 1856 (Journal of Discourses 4:49 *Rebuking Iniquity*) <https://jod.mrm.org/4/49> ID#187

"Brethren and sisters, we want you to repent and forsake your sins. And you who have committed sins that cannot be forgiven through baptism, let your blood be shed, and let the smoke ascend, that the incense thereof may come up before God as an atonement for your sins, and that the sinners in Zion may be afraid."

- Jedediah M. Grant as Counselor in the First Presidency, September 21, 1856 (Journal of Discourses 4:51 *Rebuking Iniquity*) <https://jod.mrm.org/4/49> ID#188

"But if the Government of God on earth, and the Eternal Priesthood, with the sanction of High Heaven, in the midst of all his people, has passed sentence on certain sins when they appear in a person, has not the people of God a right to carry out that part of his law as well as any other portion of it? It is their right to baptize a sinner to save him, and it is also their right to kill a sinner to save him, when he commits those crimes that can only be atoned for by shedding his blood. If the Lord God forgives sins by baptism, and there is another law that certain sins cannot be atoned for by baptism, but by the shedding of the blood of the sinner, query, whether the people of God be overreaching the mark, if they should execute the law to save such? They used to do it sufficiently. We would not kill a man, of course, unless we killed him to save him."

- Jedediah M. Grant as Counselor in the First Presidency, July 27, 1854 (Deseret News 1) <https://contentdm.lib.byu.edu/digital/collection/desnews1/id/175293/rec/20> dID#358

"Do you believe you would kill me if I broke the covenants of God, and you had the Spirit of God? Yes; and the more Spirit of God I had, the more I should strive to save your soul by spilling your blood, when you had committed sins that could not be remitted by baptism."

- Jedediah M. Grant as Counselor in the First Presidency, July 27, 1854 (Deseret News 1) <https://contentdm.lib.byu.edu/digital/collection/desnews1/id/175293/rec/20> dID#360

"This divine law for shedding the blood of a murderer has never been repealed. It is a law given by the Almighty and not abrogated in the Christian faith. It stands on record for all time— that a murderer shall have his blood shed. He that commits murder must be slain. 'Whoso sheddeth man's blood, by man shall his blood be shed.' I know there are some benevolent and philanthropic people in these times who think that capital punishment ought to be abolished. Yet I think the Lord knows better than they. The law he ordained will have the best results to mankind in general."

- Charles W. Penrose as Counselor in the First Presidency (Quoted by Joseph Fielding Smith in *Answers to Gospel Questions*, Vol. 1, pg 93; Also in *Blood Atonement*, pg 25-26) <https://archive.org/details/JFSAnswersToGospelQuestionsVol1/page/n93/mode/2up> ID#189

"Well, is there any other sin that a man may commit which is worthy of death? I think there is. I will refer you to one in the Book of Leviticus, 20th chapter and 10th verse. 'And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.'"

- Charles W. Penrose as Counselor in the First Presidency (Quoted by Joseph Fielding Smith in *Answers to Gospel Questions*, Vol. 1, pg 93; Also in *Blood Atonement*, pg 25-26)
<https://archive.org/details/JFSAnswersToGospelQuestionsVol1/page/n93/mode/2up> ID#190

"That [Blood Atonement] was the law of God in the days of Moses. It was the law of God previous to the days of Moses, as you will find by reference to the Book of Genesis. It has been the law of God from the beginning. Some people have an idea that Jesus did away with that law, and they bring up the case of the woman that had been taken in transgression. The object of the Pharisees in bringing the woman to the Savior was that they might catch him in some way. You will find by reading the history of Jesus Christ's ministry on the earth that it was then as it is today— snares are all the time being laid to catch the servants of God. They tried to entrap him in many ways, but he was able to meet them with the wisdom of the Great God; for the Spirit of God was given to him without measure. The woman they brought to him was taken in this great transgression. The Pharisees knew the law of Moses was that she should be put to death. They inquired what Jesus had to say. He stooped down and thought a little while, then wrote with his finger on the ground and exclaimed, 'Let him that is without sin cast the first stone...' Did Jesus say the law ought not to be inflicted? No, He asked: 'Woman, where are thine accusers?' They were gone. 'Neither do I accuse thee.' It must be remembered that there must be accusers as well as judges. Jesus set a pattern which judges in these times would do well to follow."

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1953 (*Answers to Gospel Questions*, Vol. 1, pg 93)
<https://archive.org/details/JFSAnswersToGospelQuestionsVol1/page/n93/mode/2up> ID#191

"But man may commit certain grievous sins — according to his light and knowledge — that will place him beyond the reach of the atoning blood of Christ. If then he would be saved he must make sacrifice of his own life to atone — so far as in his power lies — for that sin, for the blood of Christ alone under certain circumstances will not avail."

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1954 (*Doctrines of Salvation*, vol 1) <https://archive.org/details/JFSDoctrinesOfSalvation/page/n81/mode/2up> ID#192

"Do you believe this doctrine? If not, then I do say you do not believe in the true doctrine of the atonement of Christ. This is the doctrine you are pleased to call the 'blood atonement of Brighamism.' This is the doctrine of Christ our Redeemer, who died for us. This is the doctrine of Joseph Smith, and I accept it."

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1954 (*Doctrines of Salvation*, vol 1) <https://archive.org/details/JFSDoctrinesOfSalvation/page/n81/mode/2up> ID#193

“And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.’ (Genesis 9:4-6) Moreover, Moses reiterated this commandment to Israel as the Lord commanded him, and it has never by divine decree been revoked. The Nephites taught and practiced it. (2 Nephi 9:35; Alma 42:19) In this, the last dispensation, the Lord has confirmed this penalty upon those who deliberately kill.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1953 (Answers to Gospel Questions, Vol. 1, pg 93)
<https://archive.org/details/JFSAnswersToGospelQuestionsVol1/page/n93/mode/2up> ID#194

“Joseph Smith taught that there were certain sins so grievous that man may commit, that they will place the transgressors beyond the power of the atonement of Christ. If these offenses are committed, then the blood of Christ will not cleanse them from their sins even though they repent. Therefore their only hope is to have their own blood shed to atone, as far as possible, in their behalf. This is scriptural doctrine, and is taught in all the standard works of the Church.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1954 (Doctrines of Salvation, vol 1) <https://archive.org/details/JFSDoctrinesOfSalvation/page/n81/mode/2up> ID#195

“There is no doctrine of the Church requiring the shedding of blood for the salvation wherein certain sins have been committed. We have been accused of such doctrine, but it is not true.”

- Hugh B. Brown as Counselor in the First Presidency, May 13, 1966 (Letter to Morris L. Reynolds) <https://i1.wp.com/www.mormonstories.org/wp-content/uploads/2019/01/Church-Denies-Alterations.gif> ID#196

“In the mid-19th century, when rhetorical, emotional oratory was common, some church members and leaders used strong language that included notions of people making restitution for their sins by giving up their own lives. However, so-called ‘blood atonement,’ by which individuals would be required to shed their own blood to pay for their sins, is not a doctrine of The Church of Jesus Christ of Latter-day Saints.”

- Church Statement on Blood Atonement, June 16, 2010 (Deseret News) (Thomas S. Monson was president of the CoJCoLdS at this time, but it is unclear whether he wrote this statement or merely approved it.) <https://www.deseret.com/2010/6/18/20122138/mormon-church-statement-on-blood-atonement> ID#197

Is polygamy a law of God? Is it superior to monogamy?

“Now if any of you will deny plurality of wives and continue to do so, I promise that you will be damned; and I will go further and say, take this revelation, or any other revelation that the Lord has given, and deny it in your feelings, and I promise that you will be damned.”

- Brigham Young as President of the Church, November 14, 1855 (Deseret News)
<https://contentdm.lib.byu.edu/digital/collection/desnews1/id/2860/rec/25> ID#198

“Ladies and gentlemen, I exhort you to think for yourselves, and read your Bibles for yourselves, get the Holy Spirit for yourselves, and pray for yourselves, that your minds may be divested of false traditions and early impressions that are untrue. Those who are acquainted with the history of the world are not ignorant that polygamy has always been the general rule and monogamy the exception. Since the founding of the Roman empire monogamy has prevailed more extensively than in times previous to that. The founders of that ancient empire were robbers and women stealers, and made laws favoring monogamy in consequence of the scarcity of women among them, and hence this monogamic system which now prevails throughout all Christendom, and which has been so fruitful a source of prostitution and whoredom throughout all the Christian monogamic cities of the Old and New World, until rottenness and decay are at the root of their institutions both national and religious.”

- Brigham Young as President of the Church, June 18, 1865 (Journal of Discourses 11:128, *Personality of God—His Attributes—Eternal Life, Etc.*) <https://jod.mrm.org/11/119> ID#199

“‘But,’ says a Presbyterian, ‘Abraham was a polygamist.’ He was. ‘And you say that his religion is popular in heaven.’ It is the only religion acknowledged there.”

- Brigham Young as President of the Church, August 6, 1862 (The Deseret News 2)
<https://contentdm.lib.byu.edu/digital/collection/desnews2/id/45065/rec/32> ID#200

“Monogamy, or restrictions by law to one wife, is no part of the economy of heaven among men. Such a system was commenced by the founders of the Roman empire. That empire was founded on the banks of the Tiber by wandering brigands... The scarcity of women gave existence to laws restricting one wife to one man. Rome became the mistress of the world, and introduced this order of monogamy wherever her sway was acknowledged. Thus this monogamic order of marriage, so esteemed by modern Christians as a holy sacrament and divine institution, is nothing but a system established by a set of robbers.”

- Brigham Young as President of the Church, August 6, 1862 (The Deseret News 2)
<https://contentdm.lib.byu.edu/digital/collection/desnews2/id/45065/rec/32> ID#201

“Why do we believe in and practice polygamy? Because the Lord introduced it to his servants in a revelation given to Joseph Smith, and the Lord’s servants have always practiced it. And is that religion popular in heaven? It is the only popular religion there, for this is the religion of Abraham and, unless we do the works of Abraham, we are not Abraham’s seed and heirs according to promise.”

- Brigham Young as President of the Church, August 6, 1862 (The Deseret News 2)
<https://contentdm.lib.byu.edu/digital/collection/desnews2/id/45065/rec/32> ID#202

"I wish here to say to the Elders of Israel, and to all the members of this Church and kingdom, that it is in the hearts of many of them to wish that the doctrine of polygamy was not taught and practiced by us. It may be hard for many, and especially for the ladies, yet it is no harder for them than it is for the gentlemen. It is the word of the Lord, and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the blessings which Abraham obtained, you will be polygamists at least in your faith, or you will come short of enjoying the salvation and the glory which Abraham has obtained. This is as true as that God lives."

- Brigham Young as President of the Church, August 19, 1866 (Journal of Discourses, 11:268-269, *Beneficial Effects of Polygamy, Etc.*) <https://jod.mrm.org/11/266> ID#203

"The only men who become Gods, even the Sons of God, are those who enter into polygamy."

- Brigham Young as President of the Church, August 19, 1866 (Journal of Discourses, 11:269, *Beneficial Effects of Polygamy, Etc.*) <https://jod.mrm.org/11/266> ID#204

"I heard the revelation on polygamy, and I believed it with all my heart, and I know it is from God—I know that he revealed it from heaven; I know that it is true, and understand the bearings of it and why it is. 'Do you think that we shall ever be admitted as a State into the Union without denying the principle of polygamy?' If we are not admitted until then, we shall never be admitted."

- Brigham Young as President of the Church, August 19, 1866 (Journal of Discourses, 11:270, *Beneficial Effects of Polygamy, Etc.*) <https://jod.mrm.org/11/266> ID#205

"I will give you their title that you may all know whom I am talking about it—I refer to the Freemasons. They have refused our brethren membership in their lodge, because they were polygamists. Who was the founder of Freemasonry? They can go back as far as Solomon, and there they stop. There is the king who established this high and holy order. Now was he a polygamist, or was he not? If he did believe in monogamy he did not practice it a great deal, for he had seven hundred wives, and that is more than I have; and he had three hundred concubines, of which I have none that I know of. Yet the whole fraternity throughout Christendom will cry out against this order. 'Oh dear, oh dear, oh dear!' What is the matter? 'I am in pain,' they all cry out, 'I am suffering at witnessing the wickedness there is in our land. Here is one of the "relics of barbarism!"' Yes, one of the relics of Adam, of Enoch, of Noah, of Abraham, of Isaac, of Jacob, of Moses, David, Solomon, the Prophets, of Jesus, and his Apostles."

- Brigham Young as President of the Church, February 10, 1867 (Journal of Discourses, 11:321, *The Improved Condition of the Saints, Etc.*) <https://jod.mrm.org/11/321> ID#206

"The Scripture says that He, the Lord, came walking in the Temple, with His train; I do not know who they were, unless His wives and children; but at any rate they filled the Temple, and how many there were who could not get into the Temple I cannot say. This is the account given by Isaiah, whether he told the truth or not I leave everybody to judge for himself."

- Brigham Young as President of the Church, November 13, 1870 (Journal of Discourses, 13:304, *Gathering the Poor—Religion a Science*) <https://jod.mrm.org/13/300> ID#207

"The women are entitled to salvation if they live according to the word that is given to them; and if their husbands are good men, and they are obedient to them, they are entitled to certain blessings, and they

will have the privilege of receiving certain blessings that they cannot receive unless they are sealed to men who will be exalted. Now, where a man in this Church says, 'I don't want but one wife, I will live my religion with one,' he will perhaps be saved in the celestial kingdom; but when he gets there he will not find himself in possession of any wife at all. He has had a talent that he has hid up. He will come forward and say, 'Here is that which thou gavest me, I have not wasted it, and here is the one talent,' and he will not enjoy it, but it will be taken and given to those who have improved the talents they received, and he will find himself without any wife, and he will remain single forever and ever. But if the woman is determined not to enter into a plural-marriage, that woman when she comes forth will have the privilege of living in single blessedness through all eternity."

- Brigham Young as President of the Church, August 31, 1873 (Journal of Discourses 16:160-171, *The Gospel Incorporates All Truth, Etc.*) <https://jod.mrm.org/16/160> ID#208

"Some quietly listen to those who speak against the Lord's servants, against his anointed, against the plurality of wives, and against almost every principle that God has revealed. Such persons have half-a-dozen devils with them all the time. You might as well deny 'Mormonism,' and turn away from it, as to oppose the plurality of wives. Let the Presidency of this Church, and the Twelve Apostles, and all the authorities unite and say with one voice that they will oppose that doctrine, and the whole of them would be damned."

- Heber C. Kimball as Counselor in the First Presidency, October 12, 1856 (Journal of Discourses 5:203, *Reformation, etc.*) <https://jod.mrm.org/5/202> ID#209

"I would not be afraid to promise a man who is sixty years of age, if he will take the counsel of brother Brigham and his brethren, that he will renew his age. I have noticed that a man who has but one wife, and is inclined to that doctrine, soon begins to wither and dry up, while a man who goes into plurality looks fresh, young, and sprightly. Why is this? Because God loves that man, and because he honors His work and word. Some of you may not believe this; but I not only believe it—I also know it. For a man of God to be confined to one woman is small business; for it is as much as we can do now to keep up under the burdens we have to carry; and I do not know what we should do if we had only one wife apiece."

- Heber C. Kimball as Counselor in the First Presidency, April 6, 1857 (Journal of Discourses 5:22, *Temple and Endowments, etc.*) <https://jod.mrm.org/5/18> ID#210

"In the spirit world there is an increase of males and females, there are millions of them, and if I am faithful all the time, and continue right along with brother Brigham, we will go to brother Joseph and say, 'Here we are brother Joseph; we are here ourselves are we not, with none of the property we possessed in our probationary state, not even the rings on our fingers?' He will say to us, 'Come along, my boys, we will give you a good suit of clothes. Where are your wives?' 'They are back yonder; they would not follow us.' 'Never mind,' says Joseph, 'here are thousands, have all you want.' Perhaps some do not believe that, but I am just simple enough to believe it."

- Heber C. Kimball as Counselor in the First Presidency, February 1, 1857 (Journal of Discourses 4:209, *The Presidency, etc.*) <https://jod.mrm.org/4/207> ID#211

"If you oppose what is called 'the spiritual wife doctrine,' the patriarchal order, which is of God, that course will corrode you with a spirit of apostacy, and you will go overboard; still a great many do so, and

strive to justify themselves in it, but they are not justified of God. When you take that course you put a knife to br. Brigham's breast and to the breast of his associates;"

- Heber C. Kimball as Counselor in the First Presidency, November 7, 1855 (Deseret News 1) <https://contentdm.lib.byu.edu/digital/collection/desnews1/id/2818/rec/45> ID#212

"The principle of plurality of wives never will be done away, although some sisters have had revelations that when this time passes away and they go through the veil, every woman will have a husband to herself. I wish more of our young men would take to themselves wives of the daughters of Zion and not wait for us old men to take them all; go-ahead upon the right principle young gentlemen and God bless you forever and ever and make you fruitful, that we may fill the mountains and then the earth with righteous inhabitants."

- Heber C. Kimball as Counselor in the First Presidency, November 7, 1855 (Deseret News 1) <https://contentdm.lib.byu.edu/digital/collection/desnews1/id/2818/rec/45> ID#213

"The Government of the United States are designing to do away with polygamy, or, to disqualify us, or make us a nonentity or a nuisance, and then send an army here to remove it. It is polygamy which they call 'the twin relic of barbarism.' This is the Church of Jesus Christ of Latter-day Saints, and the kingdom of God that is set up, that Daniel saw in a vision, which was to be established in the latter days, and that never should be thrown down, but was to be diverse from all other kingdoms, and should stand forever, and it will throw down and destroy every thing that comes in contact with it. Plurality is the law which God established for his elect before the world was formed, for a continuation of seeds forever. It would be as easy for the United States to build a tower to remove the sun as to remove polygamy, or the Church and kingdom of God."

- Heber C. Kimball as Counselor in the First Presidency, January 28, 1866 (Millennial Star, Vol. 28, pg 190) <https://archive.org/details/MStarVol28/page/n203/mode/2up> ID#214

"This law of monogamy, or the monogamic system, laid the foundation for prostitution and the evils and diseases of the most revolting nature and character under which modern Christendom groans, for as God has implanted, for a wise purpose, certain feelings in the breasts of females as well as males, the gratification of which is necessary to health and happiness, and which can only be accomplished legitimately in the married state, myriads of those who have been deprived of the privilege of entering that state, rather than be deprived of the gratification of those feelings altogether, have, in despair, given way to wickedness and licentiousness; hence the whoredoms and prostitution among the nations of the earth, where the 'Mother of Harlots' has her seat."

- Orson Pratt as an Apostle, October 7, 1869 (Journal of Discourses 13:195, *Celestial Marriage*) <https://jod.mrm.org/13/183> ID#215

"Indeed, Plurality among them is considered, not only virtuous and right, but a great check or preventative against adulteries and unlawful connections which are among the greatest evils with which nations are cursed, producing a vast amount of suffering and misery, devastation and death; undermining the very foundations of happiness, and destroying the frame-work of society, and the peace of the domestic circle."

- Orson Pratt as an Apostle, December 21, 1852 (The Seer, pg 12)
<https://books.google.com/books?id=ikM9AAAAYAAJ&pg=PA12#v=onepage&q&f=false>
ID#216

“Some of the nations of Europe who believe in the one wife system have actually forbidden a plurality of wives by their laws; and the consequences are that the whole country among them is overrun with the most abomi(na)ble practices? Adulteries and unlawful connections prevail through all their villages, towns, cities, and country places to a most fearful extent. And among some of these nations these sinks of wickedness, wretchedness, and misery, are licensed by law; while their piety would be wonderfully shocked to authorize by law the Plurality system, as adopted by many neighboring nations.”

- Orson Pratt as an Apostle, December 21, 1852 (The Seer, pg 12)
<https://books.google.com/books?id=ikM9AAAAYAAJ&pg=PA12#v=onepage&q&f=false>
ID#217

“From the passage in the forty-fifth Psalm, it will be seen that the great Messiah who was the founder of the Christian religion, was a Polygamist, as well as the Patriarch Jacob and the prophet David from whom He descended according to the flesh. Paul says concerning Jesus, ‘Verily he took not on him the nature of angels; but he took on him the seed of Abraham.’ (Heb. 2:16) Abraham the Polygamist, being a friend of God, the Messiah chose to take upon himself his seed; and by marrying many honorable wives himself, show to all future generations that he approbated the plurality of Wives under the Christian dispensation, as well as under the dispensations in which His Polygamist ancestors lived.”

- Orson Pratt as an Apostle, 1853 (The Seer, pg 172)
<https://archive.org/details/seereditedbyorso01unse/page/172/mode/2up> ID#218

“We have now clearly shown that God the Father had a plurality of wives, one or more being in eternity, by whom He begat our spirits as well as the spirit of Jesus His First Born, and another being upon the earth by whom He begat the tabernacle of Jesus, as his only begotten in this world. We have also proved most clearly that the Son followed the example of his Father, and became the great Bridegroom to whom Kings' daughters and many honorable wives were to be married. We have also proved that both God the Father and our Lord Jesus Christ inherit their wives in eternity as well as in time; and that God the Father has already begotten many thousand millions of sons and daughters and sent them into this world to take tabernacles; and that God the Son has the promise that ‘of the increase of his government there shall be no end;’ it being expressly declared that the children of one of His Queens should be made Princes in all the earth.”

- Orson Pratt as an Apostle, 1853 (The Seer, pg 172)
<https://archive.org/details/seereditedbyorso01unse/page/172/mode/2up> ID#219

“Jesus says there shall be weeping and gnashing of teeth, ‘when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.’ (Luke 13:28) There are many in this generation so pious that they would consider themselves greatly disgraced to be obliged to associate with a man having a plurality of wives; would it not be well for such to desire a place separate from the kingdom of God, that they may not be contaminated with the society of these old Polygamists? And then it would be so shocking to the modesty of the very pious ladies of

Christendom to see Abraham and his wives, Jacob and his wives, Jesus and his honorable wives, all eating occasionally at the same table, and visiting one another, and conversing about their numerous children and their kingdoms. Oh, ye delicate ladies of Christendom, how can you endure such a scene as this? Oh, what will you do, when you behold on the very gates of the holy Jerusalem the names of the Twelve sons of the four wives of the Polygamist Jacob? If you do not want your morals corrupted, and your delicate ears shocked, and your pious modesty put to the blush by the society of polygamists and their wives, do not venture near the holy Jerusalem, nor come near the New Earth; for Polygamists will be honored there, and will be among the chief rulers in that Kingdom.”

- Orson Pratt as an Apostle, 1853 (The Seer, pg 172)
<https://archive.org/details/seereditedbyorso01unse/page/172/mode/2up> ID#220

“God has told us Latter-day Saints that we shall be condemned if we do not enter into that principle; and yet I have heard now and then (I am very glad to say that only a few such instances have come under my notice), a brother or a sister say, ‘I am a Latter-day Saint, but I do not believe in polygamy.’ Oh, what an absurd expression! What an absurd idea! A person might as well say, ‘I am a follower of the Lord Jesus Christ, but I do not believe in him.’ One is just as consistent as the other.”

- Orson Pratt as an Apostle, October 7, 1874 (Journal of Discourses 17:224, *God's Ancient People Polygamists, etc.*) <https://jod.mrm.org/17/214> ID#221

“If the doctrine of polygamy, as revealed to the Latter-day Saints, is not true, I would not give a fig for all your other revelations that came through Joseph Smith the Prophet; I would renounce the whole of them, because it is utterly impossible, according to the revelations that are contained in these books, to believe a part of them to be divine—from God—and part of them to be from the devil; that is foolishness in the extreme; it is an absurdity that exists because of the ignorance of some people. I have been astonished at it. I did hope there was more intelligence among the Latter-day Saints, and a greater understanding of principle than to suppose that anyone can be a member of this Church in good standing, and yet reject polygamy.”

- Orson Pratt as an Apostle, October 7, 1874 (Journal of Discourses 17:224, *God's Ancient People Polygamists, etc.*) <https://jod.mrm.org/17/214> ID#222

“The Lord has said, that those who reject this principle reject their salvation, they shall be damned, saith the Lord; those to whom I reveal this law and they do not receive it, shall be damned. Now here comes in our consciences. We have either to renounce Mormonism, Joseph Smith, Book of Mormon, Book of Covenants, and the whole system of things as taught by the Latter-day Saints, and say that God has not raised up a Church, has not raised up a prophet, has not begun to restore all things as he promised, we are obliged to do this, or else to say, with all our hearts, ‘Yes, we are polygamists, we believe in the principle, and we are willing to practice it, because God has spoken from the heavens.’”

- Orson Pratt as an Apostle, October 7, 1874 (Journal of Discourses 17:224, *God's Ancient People Polygamists, etc.*) <https://jod.mrm.org/17/214> ID#223

“Now I want to prophesy a little. It is not very often that I prophesy, though I was commanded to do so, when I was a boy. I want to prophesy that all men and women who oppose the revelation which God has given in relation to polygamy will find themselves in darkness; the Spirit of God will withdraw from

them from the very moment of their opposition to that principle, until they will finally go down to hell and be damned, if they do not repent.”

- Orson Pratt as an Apostle, October 7, 1874 (Journal of Discourses 17:225, *God's Ancient People Polygamists, etc.*) <https://jod.mrm.org/17/214> ID#224

“...and every soul in all the world who will not believe in your words, neither repent of his sins, shall be damned; and this revelation or commandment is in force from this very hour, upon all the world,’ as fast as they hear it. That is what the Lord has said. Just so, in regard to polygamy, or any other great principle which the Lord our God reveals to the inhabitants of the earth.”

- Orson Pratt as an Apostle, October 7, 1874 (Journal of Discourses 17:225, *God's Ancient People Polygamists, etc.*) <https://jod.mrm.org/17/214> ID#225

“Now, if you want to get into darkness, brethren and sisters, begin to oppose this revelation. Sisters, you begin to say before your husbands, or husbands you begin to say before your wives, ‘I do not believe in the principle of polygamy, and I intend to instruct my children against it.’ Oppose it in this way, and teach your children to do the same, and if you do not become as dark as midnight there is no truth in Mormonism.”

- Orson Pratt as an Apostle, October 7, 1874 (Journal of Discourses 17:225, *God's Ancient People Polygamists, etc.*) <https://jod.mrm.org/17/214> ID#226

“‘But,’ says this Christian, ‘I really do not like this; I see this is a polygamous city. I wonder if there is not some other place for me!’ ... Oh yes, there is another place for you. Without the gates of the city there are dogs, sorcerers, whoremongers, adulterers and whosoever loveth and maketh a lie. Now take your choice, Amen.”

- Orson Pratt as an Apostle, October 7, 1874 (Journal of Discourses 17:228-229, *God's Ancient People Polygamists, etc.*) <https://jod.mrm.org/17/214> ID#227

“We breathe the free air, we have the best looking men and handsomest women, and if they envy us our position, well they may, for they are a poor, narrow minded, pinch-backed race of men, who chain themselves down to the law of monogamy and live all their days under the dominion of one wife. They ought to be ashamed of such conduct, and the still fouler channel which flows from their practices; and it is not to be wondered at that they should envy those who so much better understand the social relations.”

- George A. Smith as an Apostle, April 16, 1856 (Deseret News 1) <https://contentdm.lib.byu.edu/digital/collection/desnews1/id/6794/rec/16> ID#228

“But it is a most difficult thing to get these Latter-day Saints to understand the principles that are as plain as the noonday sun—that they should receive readily, and why? Because, as I have said, they are heirs of the traditions of centuries that have come down through the dark ages. It is a wonderful thing to do what we have done respecting woman. Look at what monogamy has done. Look at its effects; trace its influence from the death of the Apostles, or soon afterwards, down to this the nineteenth century, and what do we behold? Why, in every generation a large percentage of our sisters has been consigned

either to that nameless condition of which it is a shame to speak, or have died without ever knowing the joys of maternity.”

- George Q. Cannon as Counselor in the First Presidency, April 6, 1879 (Journal of Discourses 20:198, *The Marriage Relation*, etc.) <https://jod.mrm.org/20/195> ID#229

“We have heard, during Conference, a great many precious instructions, and in none have I been more interested than in those which have been given to the Saints concerning that much mooted doctrine called Patriarchal or Celestial Marriage. I am interested in this doctrine, because I see salvation, temporal and spiritual, embodied therein.”

- George Q. Cannon as an Apostle, October 9, 1869 (Journal of Discourses 13:197, *Celestial Marriage*) <https://jod.mrm.org/13/197> ID#230

“There is a way which God has provided in a revelation given to this Church, in which He says: ‘Strait is the gate and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me.’ God revealed that strait and narrow way to Abraham, and taught him how he could enter therein. He taught him the principle of plurality of wives; Abraham practiced it and bequeathed it to his children as a principle which they were to practice. Under such a system it was a comparatively easy matter for men to have a hundredfold of wives, children, fathers, mothers, brothers, sisters and everything else in proportion; and in no other way could the promises of Jesus be realized by his followers, than in the way God has provided, and which He has revealed to His Church and people in these latter days.”

- George Q. Cannon as an Apostle, October 9, 1869 (Journal of Discourses 13:200, *Celestial Marriage*) <https://jod.mrm.org/13/197> ID#231

“If you travel throughout the United States and through the nations of Europe in which Christianity prevails, and talk with the people about their institutions, they will boast of them as being the most permanent, indestructible and progressive of any institutions existing upon the earth; yet it is a fact well known to historians, that the Christian nations of Europe are the youngest nations on the globe. Where are the nations that have existed from time immemorial? They are not to be found in Christian monogamic Europe, but in Asia, among the polygamic races—China, Japan, Hindostan and the various races of that vast continent. Those nations, from the most remote times, practiced plural marriage handed down to them by their forefathers. Although they are looked upon by the nations of Europe as semi-civilized, you will not find among them woman prostituted, debased and degraded as she is through Christendom. She may be treated coldly and degraded, but among them, except where the Christian element prevails to a large extent, she is not debased and polluted, as she is among the so-called Christian nations.”

- George Q. Cannon as an Apostle, October 9, 1869 (Journal of Discourses 13:202, *Celestial Marriage*) <https://jod.mrm.org/13/197> ID#232

“It is a fact worthy of note that the shortest-lived nations of which we have record have been monogamic. Rome, with her arts, sciences and warlike instincts, was once the mistress of the world; but her glory faded. She was a monogamic nation, and the numerous evils attending that system early laid the foundation for that ruin which eventually overtook her. The strongest sayings of Jesus recorded in

the New Testament were leveled against the dreadful corruptions practiced in Rome and wherever the Romans held sway.”

- George Q. Cannon as an Apostle, October 9, 1869 (Journal of Discourses 13:202, *Celestial Marriage*) <https://jod.mrm.org/13/197> ID#233

“I have had it quoted to me many times that no great nations ever practiced plural marriage. They who make such an assertion are utterly ignorant of history. What nations have left the deepest impress on the history of our race? Those which have practiced plurality of marriage. They have prevented the dreadful crime of prostitution by allowing men to have more wives than one.”

- George Q. Cannon as an Apostle, October 9, 1869 (Journal of Discourses 13:202, *Celestial Marriage*) <https://jod.mrm.org/13/197> ID#234

“He has revealed this principle and commanded His servants to take wives. What for? That they may obey His great command—a command by which Eternity is peopled, a command by which Abraham's seed shall become as the stars of heaven for multitude, and as the sand on the seashore, that cannot be counted.”

- George Q. Cannon as an Apostle, October 9, 1869 (Journal of Discourses 13:205, *Celestial Marriage*) <https://jod.mrm.org/13/197> ID#235

“I am speaking now of what are called the spiritual benefits arising from the righteous practice of this principle [polygamy]. I am sure that, through the practice of this principle, we shall have a purer community, a community more experienced, less selfish and with a higher knowledge of human nature than any other on the face of the earth. It has already had this effect to a great extent, and its effects in these directions will increase as the practice of the principle becomes more general.”

- George Q. Cannon as an Apostle, October 9, 1869 (Journal of Discourses 13:206, *Celestial Marriage*) <https://jod.mrm.org/13/197> ID#236

“Just think, in the single State of Massachusetts, at the last census, there were 63,011 females more than males. Brother Pratt, in his remarks on this subject, truly remarked that the law of Massachusetts makes these 63,011 females either old maids or prostitutes, for that law says they shall not marry a man who has a wife. Think of this! And the same is true to a greater or less degree throughout all the older States, for the females preponderate in every one.”

- George Q. Cannon as an Apostle, October 9, 1869 (Journal of Discourses 13:206, *Celestial Marriage*) <https://jod.mrm.org/13/197> ID#237

“Thus far I have referred only to the necessity and benefit of this principle [polygamy] being practiced in a moral point of view. I have said nothing about the physiological side of the question. This is one, if not the strongest, source of argument in its favor; but I do not propose to enter into that branch of the subject to any great extent on the present occasion. We are all, both men and women, physiologists enough to know that the procreative powers of man endure much longer than those of woman. Granting, as some assert, that an equal number of the sexes exist, what would this lead to? Man must practice that which is vile and low or submit to a system of repression; because if he be married to a woman who is physically incapable, he must either do himself violence or what is far worse, he must

have recourse to the dreadful and damning practice of having illegal connection with women, or become altogether like the beasts. Do you not see that if these things were introduced among our society they would be pregnant with the worst results? The greatest conceivable evils would result therefrom! How dreadful are the consequences of this system of which I am now speaking, as witnessed at the present time throughout all the nations of Christendom! You may see them on every hand. Yet the attempt is being continually made to bring us to the same standard, and to compel us to share the same evils.”

- George Q. Cannon as an Apostle, October 9, 1869 (Journal of Discourses 13:206, *Celestial Marriage*) <https://jod.mrm.org/13/197> ID#238

“I was therefore prepared for the principle when it was revealed, and I know it is true on the principle that I know that baptism, the laying on of hands, the gathering, and everything connected with the Gospel is true. If there were no books in existence, if the revelation itself were blotted out, and there was nothing written in its favor, extant among men, still I could bear testimony for myself that I know this is a principle which, if practiced in purity and virtue, as it should be, will result in the exaltation and benefit of the human family; and that it will exalt woman until she is redeemed from the effects of the Fall, and from that curse pronounced upon her in the beginning.”

- George Q. Cannon as an Apostle, October 9, 1869 (Journal of Discourses 13:206-207, *Celestial Marriage*) <https://jod.mrm.org/13/197> ID#239

“Under the system of Patriarchal Marriage, the offspring, besides being equally as bright and brighter intellectually, are much more healthy and strong. Need I go into particulars to prove this?”

- George Q. Cannon as an Apostle, October 9, 1869 (Journal of Discourses 13:207, *Celestial Marriage*) <https://jod.mrm.org/13/197> ID#240

“The question arises, What is going to be done with this institution [plural marriage]? Will it be overcome? The conclusion arrived at long ago is that it is God and the people for it. God has revealed it, He must sustain it, we cannot; we cannot bear it off, He must. I know that Napoleon said Providence was on the side of the heaviest artillery, and many men think that God is on the side of the strongest party. The Midianites probably thought so when Gideon fell upon them with three hundred men. Sennacherib and the Assyrians thought so when they came down in their might to blot out Israel. But God is mighty; God will prevail; God will sustain that which He has revealed, and He will uphold and strengthen His servants and bear off His people. We need not be afflicted by a doubt; a shadow of doubt need not cross our minds as to the result. We know that God can sustain us; He has borne off His people in triumph thus far and will continue to do so.”

- George Q. Cannon as an Apostle, October 9, 1869 (Journal of Discourses 13:208, *Celestial Marriage*) <https://jod.mrm.org/13/197> ID#241

“If plural marriage be divine, as the Latter-day Saints say it is, no power on earth can suppress it, unless you crush and destroy the entire people.”

- George Q. Cannon as an Apostle, July 20th, 1879 (Journal of Discourses 20:276, *Plural Marriage, etc.*) <https://jod.mrm.org/20/268> ID#242

"People say, 'Give up your religion; it is unpopular; we don't like it, and we are fifty millions strong. We want you to please do as we do, say as we say, and be as we are.' But in order to make the thing not quite so glaring—not quite so gross an injustice—they say, 'Will you please give up your plural marriage and do as we do? If you must have a plurality of women, marry one and keep the others and raise illegitimate children as we do.' That is the English of it. It may be distasteful to tell so much truth in one afternoon; but that is the English of it. I have traveled in a few of the nations of the earth; I have seen some of their finest cities; and I have seen the effects of the workings of what is termed high Christian civilization [monogamy]."

- George Teasdale as an Apostle, January 13th, 1884 (Journal of Discourses 25:18, *No Surrender—Plural Marriage, etc.*) <https://jod.mrm.org/25/13> ID#243

"And as far as I am concerned as an individual, not one principle that God has revealed from the heavens do I dare to go back on—not one principle. I believe in the fullness of the everlasting Gospel. I believe in plural marriage as a part of the Gospel, just as much as I believe in baptism by immersion for the remission of sins. The same Being who taught me baptism for the remission of sins, taught me plural marriage, and its necessity and glory. Can I afford to give up a single principle? I cannot. If I had to give up one principle I would have to give up my religion."

- George Teasdale as an Apostle, January 13th, 1884 (Journal of Discourses 25:21, *No Surrender—Plural Marriage, etc.*) <https://jod.mrm.org/25/13> ID#244

"I bear my solemn testimony that plural marriage is as true as any principle that has been revealed from the heavens. I bear my testimony that it is a necessity, and that the Church of Christ in its fullness never existed without it."

- George Teasdale as an Apostle, January 13th, 1884 (Journal of Discourses 25:21, *No Surrender—Plural Marriage, etc.*) <https://jod.mrm.org/25/13> ID#245

"Where you have the eternity of marriage you are bound to have plural marriage; bound to; and it is one of the marks of the Church of Jesus Christ in its sealing ordinances."

- George Teasdale as an Apostle, January 13th, 1884 (Journal of Discourses 25:21, *No Surrender—Plural Marriage, etc.*) <https://jod.mrm.org/25/13> ID#246

"It had been taught from the days of heathen Rome down to the present time that a man should have but one wife, which has resulted in the prostitution of many of the fair daughters of Eve as mistresses. Here we have too much love for women to see them trampled in the dust. Here we have too much respect for unborn spirits to have them come into the world branded as bastards, illegitimate, in shame, without knowing their fathers. The children we have are legitimate. They are our own. We honor them and our wives. Our children are given unto us of God, for our wives are given to us of God. We never should have thought of practicing this principle if God had not revealed it from the heavens and commanded it, and we must stand by it and by every principle that He has revealed. It is more than I dare, to go back on that principle or any other principle; and I have besought the Lord with all my heart that He would give me strength according to my day that I might never fail in my integrity, but that I might stand firm as the pillars of heaven to the truths that He has revealed for the redemption of the human family."

- George Teasdale as an Apostle, January 13th, 1884 (Journal of Discourses 25:21-22, *No Surrender—Plural Marriage, etc.*) <https://jod.mrm.org/25/13> ID#247

“Some people have supposed that the doctrine of plural marriage was a sort of superfluity, or non-essential, to the salvation or exaltation of mankind. In other words, some of the Saints have said, and believe, that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. I want here to enter my solemn protest against this idea, for I know it is false.”

- Joseph F. Smith, as an Apostle, July 7, 1878 (Journal of Discourses, 20:28, *Plural Marriage, etc.*) <https://jod.mrm.org/20/24> ID#248

“The benefits derived from the righteous observance of this order of [plural] marriage do not accrue solely to the husband, but are shared equally by the wives; not only is this true upon the grounds of obedience to a divine law, but upon physiological and scientific principles. In the latter view, the wives are even more benefited, if possible, than the husband physically. But, indeed, the benefits naturally accruing to both sexes, and particularly to their offspring, in time, say nothing of eternity, are immensely greater in the righteous practice of patriarchal marriage than in monogamy, even admitting the eternity of the monogamic marriage covenant. Man may receive great reward, exaltation and glory by entering into the bond of the new and everlasting covenant, if he continue faithful according to his knowledge, but he cannot receive the fullness of the blessings unless he fulfills the law, any more than he can claim the gift of the Holy Ghost after he is baptized without the laying on of hands by the proper authority, or the remission of sins without baptism, though he may repent in sackcloth and ashes.”

- Joseph F. Smith, as an Apostle, July 7, 1878 (Journal of Discourses, 20:30, *Plural Marriage, etc.*) <https://jod.mrm.org/20/24> ID#249

“‘But,’ says one, ‘how will it be with good men who believe the doctrine [of plural marriage], but are prevented, or cannot enter into the practice of it?’ I reply that every man and woman will receive all that they are worthy of, and something thrown in perhaps, on the score of the boundless charity of God. But who can justly expect to obtain more than they merit?”

- Joseph F. Smith, as an Apostle, July 7, 1878 (Journal of Discourses, 20:30, *Plural Marriage, etc.*) <https://jod.mrm.org/20/24> ID#250

“But if he remain faithful with only the one wife, observing the conditions of so much of the law as pertains to the eternity of the marriage covenant, he will receive his reward, but the benefits, blessings and power appertaining to the second or more faithful and fuller observance of the law [of plural marriage], he never will receive, for he cannot.”

- Joseph F. Smith, as an Apostle, July 7, 1878 (Journal of Discourses, 20:31, *Plural Marriage, etc.*) <https://jod.mrm.org/20/24> ID#251

“President John Taylor went to the Lord in the True Order of Prayer and asked the Lord concerning His mind and His will concerning continuing practice of plural marriage in the LDS Church? The voice of the Lord came to President Taylor saying – ‘My son John: You have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people. Thus saith the Lord All commandments

that I give must be obeyed by those calling themselves by my name unless they are revoked by me or by my authority and how can I revoke an everlasting covenant. For I the Lord am everlasting and my everlasting covenants cannot be abrogated nor done away with; they stand forever. Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my law and the keeping of my commandments, and yet I have borne with them these many years and this because of their weakness because of the perilous times. And furthermore it is more pleasing to me that men should use their free agency in regard to these matters. Nevertheless I the Lord do not change and my word and my covenants and my law do not. And as I have heretofore said by my servant Joseph all those who would enter into my glory must and shall obey my law. And have I not commanded men that if they were Abraham's seed and would enter into my glory they must do the works of Abraham. I have not revoked this law nor will I for it is everlasting and those who will enter into my glory must obey the conditions thereof, even so Amen."

- John Taylor as President of the Church, Sept. 27th, 1886 (John Taylor Papers, Church Historian's Office, Unpublished Revelations of the Prophets and Presidents of the Church of Jesus Christ of Latter-day Saints, by Fred C. Collier, 1979) <https://books.google.com/books?id=2M-FwigTCJgC&q=abraham#v=snippet&q=abraham&f=false> ID#252

"If we were to do away with polygamy, it would only be one feather in the bird, one ordinance in the Church and kingdom. Do away with that, then we must do away with prophets and Apostles, with revelation and the gifts and graces of the Gospel, and finally give up our religion altogether and turn sectarians and do as the world does, then all would be right. We just can't do that, for God has commanded us to build up His kingdom and to bear our testimony to the nations of the earth, and we are going to do it, come life or come death."

- Wilford Woodruff as an Apostle, December 12, 1869 (Journal of Discourses 13:165, *Patriarchal Marriage, etc.*) <https://jod.mrm.org/13/156> ID#253

"Afternoon. President B Young Spoke 1 Hour & 18 Minuts. In his remarks He said that a Man who did not have but one wife in the Resurrection that woman will not be his but [be] taken from him & given to another But he may be saved in the kingdom of God but be single to all Eternity. Mother Eve was the Daughter of Adam."

- Wilford Woodruff as an Apostle, August 31, 1873 (Wilford Woodruff's Journal, Vol. 7, p.152) <https://wilfordwoodruffpapers.org/documents/05b1fab-c4e-4515-a160-d4e4a90543b9/page/d0536d92-0fec-40e8-af48-ad3ff298062b> ID#254

"Bro. Woodruff spoke a few words again, among them he said 'We won't quit practising Plural Marriage until Christ shall come.'"

- Wilford Woodruff as President of the Quorum of the Twelve Apostles, May 17, 1888 (Quoted in Journal of John Henry Smith) <http://signaturebookslibrary.org/john-henry-smith-3/> dID#114

"We will not end the practice of plural marriage until the coming of the Son of Man."

- Wilford Woodruff as President of the Quorum of the Twelve Apostles, May 17, 1888 (Quoted in Journal of Heber J. Grant) <https://www.dialoguejournal.com/wp-content/uploads/sbi/issues/V18N01.pdf> dID#115

“There is nothing in my teachings to the Church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy; and when any Elder of the Church has used language which appeared to convey any such teaching, he has been promptly reproofed. And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.”

- Wilford Woodruff as President of the Church, October 6, 1890 (Official Declaration 1) <https://www.churchofjesuschrist.org/study/scriptures/dc-testament/od/1?lang=eng> ID#257

Is it a sin to die by suicide?

“They who do so [die by suicide] are guilty of murder, self-murder it is true; but they are no more justified in killing themselves than they are in killing others.”

- George Q. Cannon as Counselor in the First Presidency, September 1886 (The Juvenile Instructor, Vol. 21, pg 275)
<https://archive.org/details/juvenileinstructv2118geor/page/274/mode/2up> ID#258

“Every member of the Church should be made to understand that it is a dreadful sin to take one’s own life. It is self-murder, and, therefore, anyone committing this crime should not expect a public and honorable funeral.”

- George Q. Cannon as Counselor in the First Presidency, 1893 (The Juvenile Instructor, Vol. 28, pg 352) <https://archive.org/details/juvenileinstructor1993/page/352/mode/2up> ID#259

“You cannot take a murderer, a suicide, an adulterer, a liar, or one who was or is thoroughly abominable in his life here, and simply by the performance of an ordinance of the Gospel, cleanse him from sin and usher him into the presence of God.”

- Joseph F. Smith as President of the Church, October 1907 (General Conference)
<https://archive.org/details/conferencereport1907sa/page/n7/mode/2up> ID#260

“It is a terrible criminal act for a person to go out and shorten his life by suicide.”

- Spencer W. Kimball as President of the Church, 1976 (*Teachings of Spencer W. Kimball*, ed. Edward L. Kimball, Salt Lake City: Bookcraft, 1982, pg 187.)
https://www.google.com/books/edition/The_Teachings_of_Spencer_W_Kimball_Twelf/TA6QAAAMAAJ?hl=en&gbpv=1&bsq=terrible%20criminal ID#261

“To threaten or to take life, even our own in suicide, is to offend God, for He ‘in all things hath forbidden it, from the beginning of man.’”

- Boyd K. Packer as an Apostle, October 1988 (General Conference)
<https://www.churchofjesuschrist.org/study/general-conference/1988/10/funerals-a-time-for-reverence?lang=eng> ID#262

“There’s an old sectarian notion that suicide is a sin and that someone who commits suicide is banished to hell forever. That is totally false.”

- Dale G. Renlund as an Apostle, 2018 (Video from Churchofjesuschrist.org)
<https://www.churchofjesuschrist.org/study/manual/videos/understanding-suicide?lang=eng> ID#263

Is it against the Word of Wisdom to drink decaffeinated coffee?

“For your information please be advised that the drinking of a beverage made from the coffee bean, from which caffeine and deleterious drugs have been removed, is not a violation of the Word of Wisdom, and the drinking of Sanka [a brand of decaffeinated coffee], is not a justifiable reason for denying a temple recommend to one who is otherwise worthy.”

- David O. McKay as President of the Church, Hugh B. Brown and N. Eldon Tanner as Counselors in the First Presidency, November 22, 1965 (First Presidency Statement)
<https://archive.org/details/first-pres-letter-1965-coffee-caffeine> ID#627

“The use of a beverage from which the deleterious ingredients have been removed would not be considered breaking the word of wisdom. This would include Sanka Coffee [a brand of decaffeinated coffee] and a temple recommend should not be denied to those drinking Sanka Coffee.”

- David O. McKay as President of the Church, Hugh B. Brown and N. Eldon Tanner as Counselors in the First Presidency, February 12, 1969 (First Presidency Statement)
<https://archive.org/details/first-pres.-letter-on-sanka-1969> ID#628

“In recent publications for Church members, Church leaders have clarified that several substances are prohibited by the Word of Wisdom, including vaping or e-cigarettes, green tea, and coffee-based products”

- Church Statement on Word of Wisdom, August 15, 2019 (Church Newsroom; Russell M. Nelson was president of the CoJCoLdS at this time, but it is unclear whether he wrote this statement or merely approved it.) <https://newsroom.churchofjesuschrist.org/article/statement-word-of-wisdom-august-2019> ID#629

Are CoJCoLdS nicknames (e.g., Mormon Church, LDS Church) permissible?

"Six months ago in our conference Elder Russell M. Nelson delivered an excellent address on the correct name of the Church... Because of the shortness of the word *Mormon* and the ease with which it is spoken and written, they will continue to call us the *Mormons*, the *Mormon Church*, and so forth. They could do worse. More than fifty years ago, when I was a missionary in England, I said to one of my associates, 'How can we get people, including our own members, to speak of the Church by its proper name?' He replied, 'You can't. The word *Mormon* is too deeply ingrained and too easy to say.' He went on, 'I've quit trying. While I'm thankful for the privilege of being a follower of Jesus Christ and a member of the Church which bears His name, I am not ashamed of the nickname *Mormon*. Look,' he went on to say, 'if there is any name that is totally honorable in its derivation, it is the name *Mormon*. And so, when someone asks me about it and what it means, I quietly say—"Mormon means *more good*.'" His statement intrigued me—*Mormon* means 'more good.' ... But his was a positive attitude based on an interesting perception. And, as we all know, our lives are guided in large measure by our perceptions. Ever since, when I have seen the word *Mormon* used in the media to describe us—in a newspaper or a magazine or book or whatever—there flashes into my mind his statement, which has become my motto: *Mormon* means 'more good.'"

- Gordon B. Hinckley as President of the Church, October 1990 (General Conference, *Mormon Should Mean "More Good"*) <https://www.churchofjesuschrist.org/study/general-conference/1990/10/mormon-should-mean-more-good?lang=eng> ID#630

"And so, while I sometimes regret that people do not call this church by its proper name, I am happy that the nickname they use is one of great honor made so by a remarkable man and a book which gives an unmatched testimony concerning the Redeemer of the world. Anyone who comes to know the man *Mormon* through the reading and pondering of his words, anyone who reads this precious trove of history which was assembled and preserved in large measure by him, will come to know that *Mormon* is not a word of disrepute, but that it represents the greatest good—that good which is of God."

- Gordon B. Hinckley as President of the Church, October 1990 (General Conference, *Mormon Should Mean "More Good"*) <https://www.churchofjesuschrist.org/study/general-conference/1990/10/mormon-should-mean-more-good?lang=eng> ID#631

"This remarkable choir seated behind me is known across the world as the *Mormon* Tabernacle Choir... They of this choir are a part, a segment, of this remarkable thing which the world calls "Mormonism" and which we call the restored gospel of Jesus Christ. And so I leave with you the simple but profound thought: *Mormon* means 'more good.'"

- Gordon B. Hinckley as President of the Church, October 1990 (General Conference, *Mormon Should Mean "More Good"*) <https://www.churchofjesuschrist.org/study/general-conference/1990/10/mormon-should-mean-more-good?lang=eng> ID#632

"Thus, the name of the Church is not negotiable. When the Savior clearly states what the name of His Church should be and even precedes His declaration with, 'Thus shall my church be called,' He is serious. And if we allow nicknames to be used or adopt or even sponsor those nicknames ourselves, He is

offended. What's in a name or, in this case, a nickname? When it comes to nicknames of the Church, such as the 'LDS Church,' the 'Mormon Church,' or the 'Church of the Latter-day Saints,' the most important thing *in* those names is the *absence* of the Savior's name. To remove the Lord's name from the Lord's Church is a major victory for Satan. When we *discard* the Savior's name, we are subtly *disregarding* all that Jesus Christ did for us—even His Atonement."

- Russell M. Nelson as President of the Church, October 2018 (General Conference, *The Correct Name of the Church*) <https://www.churchofjesuschrist.org/study/general-conference/2018/10/the-correct-name-of-the-church?lang=eng> ID#633

"After all He had endured—and after all He had done for humankind—I realize with profound regret that we have unwittingly acquiesced in the Lord's restored Church being called by other names, each of which expunges the sacred name of Jesus Christ!"

- Russell M. Nelson as President of the Church, October 2018 (General Conference, *The Correct Name of the Church*) <https://www.churchofjesuschrist.org/study/general-conference/2018/10/the-correct-name-of-the-church?lang=eng> ID#634

"Brothers and sisters, there are many worldly arguments against restoring the correct name of the Church... that because we are known so widely as 'Mormons' and as the 'Mormon Church,' we should make the best of it. If this were a discussion about branding a man-made organization, those arguments might prevail. But in this crucial matter, we look to Him whose Church this is and acknowledge that the Lord's ways are not, and never will be, man's ways."

- Russell M. Nelson as President of the Church, October 2018 (General Conference, *The Correct Name of the Church*) <https://www.churchofjesuschrist.org/study/general-conference/2018/10/the-correct-name-of-the-church?lang=eng> ID#635

When will the Curse of Cain/Ham (Priesthood/Temple restriction) be removed?

"The Lord said I will not kill Cane But I will put a mark upon him and it is seen in the [face?] of every Negro on the Earth And it is the decree of God that that mark shall remain upon the seed of Cane & the Curse untill all the seed of Abel should be re[deem?]ed and Cane will not receive the priesthood untill or salvation untill all the seed of Abel are Redeemed. Any man having one drop of the seed of Cane in him Cannot hold the priesthood & if no other Prophet ever spake it Before I will say it now in the name of Jesus Christ. I know it is true & they know it."

- Brigham Young as President of the Church, 1852 (Quoted by Wilford Woodruff, Wilford Woodruff's Journal, 4:97) <https://bcgmaxwell.wordpress.com/2014/12/12/wilford-woodruff-journal-volume-4> ID#264

"He [Cain] killed his brother. The Lord put a mark on him; and there are some of his children in this room. When all the other children of Adam have had the privilege of receiving the Priesthood, and of coming into the kingdom of God, and of being redeemed from the four quarters of the earth, and have received their resurrection from the dead, then it will be time enough to remove the curse from Cain and his posterity."

- Brigham Young as President of the Church, December 3, 1854 (Journal of Discourses 2:142, *The Elders and the Nations*, etc.) <https://jod.mrm.org/2/136> ID#265

"If there was never a Prophet or Apostle of Jesus Christ [that] spoke it before, I tell you, this people, that are commonly called Negroes are the children of old Cain. I know they are. I know that they cannot bear rule in the Priesthood, for the curse on them was to remain upon them, until the residue of the posterity of Michael and his wife receive the blessings [which] the seed of Cain would have received had they not been cursed;"

- Brigham Young as President of the Church, February 5, 1852 (The Teachings of President Brigham Young, Vol. 3, 1852-1854, pg 43) <https://books.google.com/books?id=LkRZGQ8oO8IC&printsec=frontcover#v=snippet&q=commonly%20called%20negroes&f=false> ID#266

"Now I tell you what I know: when the mark was put upon Cain, Abel's children was in all probability young; the Lord told Cain that he should not receive of the blessings of the Priesthood nor his seed, until the last of the posterity of Abel had received the Priesthood, until the redemption of the Earth."

- Brigham Young as President of the Church, February 5, 1852 (The Teachings of President Brigham Young, Vol. 3, 1852-1854, pg 42) <https://books.google.com/books?id=LkRZGQ8oO8IC&printsec=frontcover#v=onepage&q=courtenace%20of%20every&f=false> ID#267

"How long is that race to endure the dreadful curse that is upon them? That curse will remain upon them, and they never can hold the Priesthood or share in it until all the other descendants of Adam have received the promises and enjoyed the blessings of the Priesthood and the keys thereof. Until the last ones of the residue of Adam's children are brought up to that favorable position, the children of Cain cannot receive the first ordinances of the Priesthood. They were the first that were cursed, and they will

be the last from whom the curse will be removed. When the residue of the family of Adam come up and receive their blessings, then the curse will be removed from the seed of Cain, and they will receive blessings in like proportion.”

- Brigham Young as President of the Church, October 9, 1859 (Journal of Discourses 7:290, *Intelligence, etc.*) <https://jod.mrm.org/7/282> ID#268

“Why are so many of the inhabitants of the earth cursed with a sin of blackness? It comes in consequence of their fathers rejecting the power of the Holy Priesthood, and the law of God. They will go down to death. And when all the rest of the children have received their blessings in the Holy Priesthood, then that curse will be removed from the seed of Cain, and they will then come up and possess the priesthood, and receive all the blessings which we now are entitled to.”

- Brigham Young as President of the Church, August 19, 1866 (Journal of Discourses 11:272, *Final Redemption of Cain, etc.*) <https://jod.mrm.org/11/266> ID#269

“The attitude of the Church with reference to Negroes remains as it has always stood. It is not a matter of the declaration of a policy but of direct commandment from the Lord, on which is founded the doctrine of the Church from the days of its organization, to the effect that Negroes may become members of the Church but that they are not entitled to the priesthood at the present time. The prophets of the Lord have made several statements as to the operation of the principle. President Brigham Young said: ‘Why are so many of the inhabitants of the earth cursed with a skin of blackness? It comes in consequence of their fathers rejecting the power of the holy priesthood, and the law of God. They will go down to death. And when all the rest of the children have received their blessings in the holy priesthood, then that curse will be removed from the seed of Cain, and they will then come up and possess the priesthood, and receive all the blessings which we now are entitled to.’”

- George Albert Smith as President of the Church, August 17, 1949; David O. McKay and J. Reuben Clark as Counselors in the First Presidency (First Presidency Statement) https://faenrandir.github.io/a_careful_examination/aug-2020-church-historian-communication-on-1949-first-presidency-statement/ ID#270

“Accordingly, all worthy male members of the Church may be ordained to the priesthood without regard for race or color.”

- Spencer W. Kimball as President of the Church, June 8, 1978 (Official Declaration 2) <https://www.churchofjesuschrist.org/study/scriptures/dc-testament/od/2?lang=eng> ID#271

Example Standard 5: A true prophet will not condone unethical practices

“Condone unethical practices” is defined here as a statement which, by my assessment, an uncommitted observer would likely agree constitutes treating an unethical practice as acceptable.

“Unethical practices” are defined here (partially informed by the [BITE Model of Authoritarian Control](#)) to include violence, slavery, prejudice, devaluation of others based on religiosity, financial coercion/exploitation, discouragement of practices widely regarded as beneficial (e.g., critical thinking, education, science), condemnation of practices widely regarded as benign (e.g., birth control), and condemnation of those who die in certain ways (e.g., by suicide).

- *Example:* If someone said, “Slavery is not that bad, for even the Lord has allowed it,” that would count as condoning an unethical practice.

Listed below are **344 statements** which seem to falsify this criterion. I’ve included the name of the person making each statement, their prophetic calling at the time, the date (if known), and a linked source to provide additional context for their statements. I’ve also listed the statements under subheadings by topic.

Unethical Statements

[Violence](#)

[Slavery and Racial Prejudice](#)

[Gender Prejudice](#)

[LGBTQ+ Prejudice](#)

[Devaluing Others Based on Religiosity](#)

[Financial Coercion and Exploitation](#)

[Critical Thinking & Science](#)

[Education](#)

[Birth Control](#)

[Sexual Practices](#)

[Suicide](#)

[Misc.](#)

Violence

The following statements appear to condone violence:

“A parent may whip a child, and justly too, because he stole an apple; whereas, if the child had asked for the apple, and the parent had given it, the child would have eaten it with a better appetite, there would have been no stripes—all the pleasures of the apple would have been received, all the misery of stealing lost.”

- Joseph Smith as President of the Church, April 1842 (Letter to Nancy Rigdon)
<https://www.josephsmithpapers.org/paper-summary/appendix-letter-to-nancy-rigdon-circa-mid-april-1842/1> ID#286

“The time is coming when justice will be laid to the line and righteousness to the plummet; when we shall take the old broad sword and ask, ‘Are you for God?’ and if you are not heartily on the Lord's side, you will be hewn down.”

- Brigham Young as President of the Church, March 2, 1856 (Journal of Discourses 3:226, *The Necessity of the Saints Living Up to the Light Which Has Been Given Them*)
<https://jod.mrm.org/3/221> ID#313

“I say, rather than that apostates should flourish here, I will unsheath my bowie knife, and conquer or die. [Great commotion in the congregation, and a simultaneous burst of feeling, assenting to the declaration.] Now, you nasty apostates, clear out, or judgment will be put to the line, and righteousness to the plummet. [Voices, generally, ‘go it, go it.’] If you say it is right, raise your hands. [All hands up.] Let us call upon the Lord to assist us in this, and every good work.”

- Brigham Young as President of the Church, March 27, 1853 (Journal of Discourses 1:83, *Apostates, Dream, etc.*) <https://jod.mrm.org/1/81> ID#314

“This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain that salvation you desire. That is the way to love mankind.”

- Brigham Young as President of the Church, February 8, 1857 (Journal of Discourses 4:220, *Atonement by Shedding of Blood, etc.*) <https://jod.mrm.org/4/215> dID#171

“The time has been in Israel under the law of God, the celestial law, or that which pertains to the celestial law, for it is one of the laws of that kingdom where our Father dwells, that if a man was found guilty of adultery, he must have his blood shed, and that is near at hand.”

- Brigham Young as President of the Church, February 8, 1857 (Journal of Discourses 4:219, *Atonement by Shedding of Blood, etc.*) <https://jod.mrm.org/4/215> dID#172

"All mankind love themselves, and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves, even unto an eternal exaltation. Will you love your brothers or sisters likewise, when they have committed a sin that cannot be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness, never."

- Brigham Young as President of the Church, February 8, 1857 (Journal of Discourses 4:219, *Atonement by Shedding of Blood, etc.*) <https://jod.mrm.org/4/215> dID#173

"Now take a person in this congregation who has knowledge with regard to being saved in the kingdom of our God and our Father, and being exalted, one who knows and understands the principles of eternal life, and sees the beauty and excellency of the eternities before him compared with the vain and foolish things of the world, and suppose that he is overtaken in a gross fault, that he has committed a sin that he knows will deprive him of that exaltation which he desires, and that he cannot attain to it without the shedding of his blood, and also knows that by having his blood shed he will atone for that sin, and be saved and exalted with the Gods, is there a man or woman in this house but what would say, 'shed my blood that I may be saved and exalted with the Gods?'"

- Brigham Young as President of the Church, February 8, 1857 (Journal of Discourses 4:219, *Atonement by Shedding of Blood, etc.*) <https://jod.mrm.org/4/215> dID#174

"I could refer you to plenty of instances where men, have been righteously slain, in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be) if their lives had been taken and their blood spilled on the ground as a smoking incense to the Almighty, but who are now angels to the devil, until our elder brother Jesus Christ raises them up—conquers death, hell, and the grave. I have known a great many men who have left this Church for whom there is no chance whatever for exaltation, but if their blood had been spilled, it would have been better for them. The wickedness and ignorance of the nations forbid this principle's being in full force, but the time will come when the law of God will be in full force."

- Brigham Young as President of the Church, February 8, 1857 (Journal of Discourses 4:220, *Atonement by Shedding of Blood, etc.*) <https://jod.mrm.org/4/215> dID#175

"I do know that there are sins committed, of such a nature that if the people did understand the doctrine of salvation, they would tremble because of their situation. And furthermore, I know that there are transgressors, who, if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say further; I have had men come to me and offer their lives to atone for their sins."

- Brigham Young as President of the Church, September 21, 1856 (Journal of Discourses 4:53, *The People of God Disciplined by Trials, etc.*) <https://jod.mrm.org/4/51> dID#176

"Suppose you found your brother in bed with your wife, and put a javelin through both of them. You would be justified, and they would atone for their sins, and be received into the Kingdom of God. I would at once do so, in such a case; and under the circumstances, I have no wife whom I love so well that I would not put a javelin through her heart, and I would do it with clean hands."

- Brigham Young as President of the Church, March 16, 1856 (Journal of Discourses 3:247, *Instructions to the Bishops, etc.*) <https://jod.mrm.org/3/243> dID#177

"There is not a man or woman, who violates the covenants made with their God, that will not be required to pay the debt. The blood of Christ will never wipe that out, your own blood must atone for it."

- Brigham Young as President of the Church, March 16, 1856 (Journal of Discourses 3:247, *Instructions to the Bishops, etc.*) <https://jod.mrm.org/3/243> dID#178

"If you want to know what to do with a thief that you may find stealing, I say kill him on the spot, and never suffer him to commit another iniquity."

- Brigham Young as President of the Church, May 8, 1853 (Journal of Discourses 1:108, *Indian Difficulties, etc.*) <https://jod.mrm.org/1/103> dID#179

"I know this appears hard, and throws a cold chill over our revered traditions received by early education. I had a great many such feelings to contend with myself, and was as much of a sectarian in my notions as any other man, and as mild, perhaps, in my natural disposition, but I have trained myself to measure things by the line of justice, to estimate them by the rule of equity and truth, and not by the false tradition of the fathers, or the sympathies of the natural mind. If you will cause all those whom you know to be thieves, to be placed in a line before the mouth of one of our largest cannon, well loaded with chain shot, I will prove by my works whether I can mete out justice to such persons, or not. I would consider it just as much my duty to do that, as to baptize a man for the remission of his sins."

- Brigham Young as President of the Church, May 8, 1853 (Journal of Discourses 1:109, *Indian Difficulties, etc.*) <https://jod.mrm.org/1/103> dID#180

"Now take a person in this congregation who has knowledge with regard to being saved in the kingdom of our God and our Father, and being exalted, one who knows and understands the principles of eternal life, and sees the beauty and excellency of the eternities before him compared with the vain and foolish things of the world, and suppose that he is overtaken in a gross fault, that he has committed a sin that he knows will deprive him of that exaltation which he desires, and that he cannot attain to it without the shedding of his blood, and also knows that by having his blood shed he will atone for that sin, and be saved and exalted with the Gods, is there a man or woman in this house but what would say, 'shed my blood that I may be saved and exalted with the Gods?'"

- Brigham Young as President of the Church, February 8, 1857 (Journal of Discourses 4:219, *To Know God is Life Eternal, etc.*) <https://jod.mrm.org/4/215> dID#181

"I will tell you how much I love those characters. If they had any respect to their own welfare, they would come forth and say, whether Joseph Smith was a Prophet or not, 'We shed his blood, and now let us atone for it;' and they would be willing to have their heads chopped off, that their blood might run upon the ground, and the smoke of it rise before the Lord as an incense for their sins."

- Brigham Young as President of the Church, February 18, 1855 (Journal of Discourses 2:179, *The Priesthood and Satan, etc.*) <https://jod.mrm.org/2/179> dID#182

"And if any man mingles his seed with the seed of Cane the ownly way he Could get rid of it or have salvation would be to Come forward & have his head Cut off & spill his Blood upon the ground. It would also take the life of his Children. It is said if a man kills another that he takes that that He cannot give. If a mans head is cut off his life is not destroyed or his spirit that lives. His tabernacle is destroyed But I can make as good tabernacles as I can destroy. If you do not believe it look at my Children. Much blood was shed in ancient days both of man & Beast. The firstlings & best of the flock was sacrafized on the Altar & in some instances many men & almost whole Nations were sacraficed or put to death because of their sins & wickedness. This was the ownly way they could be saved at all."

- Brigham Young as President of the Church, 1852 (Quoted by Wilford Woodruff, Wilford Woodruff's Journal, 4:97) <https://bcgmaxwell.wordpress.com/2014/12/12/wilford-woodruff-journal-volume-4> dID#183

"I have not a doubt but there will be hundreds who will leave us and go away to our enemies. I wish they would go this fall: it might relieve us from much trouble; for if men turn traitors to God and His Servants, their blood will surely be shed, or else they will be damned, and that too according to their covenants."

- Heber C. Kimball as Counselor in the First Presidency, August 16, 1857 (Journal of Discourses 4:375 *The Limits of Forbearance*, etc.) <https://jod.mrm.org/4/374> dID#184

"At the same time my feelings are these—the best way to sanctify ourselves, and please God our heavenly Father in these days, is to rid ourselves of every thief, and sanctify the people from every vile character. I believe it is right; it is the law and practice of our neighboring state to put the same thing in execution upon men who violate the law, and trample upon the sacred rights of others. It would have a tendency to place a terror on those who leave these parts, that may prove their salvation when they see the heads of thieves taken off, or shot down before the public."

- Orson Hyde as President of the Quorum of the Twelve Apostles, April 9, 1853 (Journal of Discourses 1:73, *Apostates*, etc.) <https://jod.mrm.org/1/71> ID#334

"The principle, the only one that beats and throbs through the heart of the entire inhabitants of this Territory, is simply this: The man who seduces his neighbors wife must die, and her nearest relative must kill him!"

- George A. Smith as an Apostle, 1851 (Journal of Discourses 1:97, *Plea of George A. Smith, Esq., on the Trial of Howard Egan for the Murder of James Monroe*) <https://jod.mrm.org/1/95> ID#347

"I say what ought such a people to do with covenant breakers? 'Why,' says one, 'forgive them to to be sure.' Very good, but what else ought they to do? What does the apostle [Paul] say? He says they are worthy of death. I wonder whether he was really in earnest or happened to get into a wild freak and advanced principles and sentiments that were incorrect. I am inclined to believe his decision was a correct one."

- Jedediah M. Grant as Counselor in the First Presidency, July 27, 1854 (Deseret News 1) <https://contentdm.lib.byu.edu/digital/collection/desnews1/id/175293/rec/20> ID#353

"Then what ought this meek people who keep the commandments of God unto them? 'Why' says one, 'they ought to pray to the Lord to kill them.' I want to know if you would wish the Lord to come down

and do all your dirty work? Many of the latter day saints will pray and petition and supplicate the Lord to do a thousand things they themselves would be ashamed to do. I would like men never to ask Jesus Christ the Lamb of God, his Father, their associates, or the angels of the high heavens to do anything they would not be willing to do themselves. When a man prays for a thing he ought to be willing to perform it himself but if the latter day saints should put to death the covenant breakers it would try the faith of the very meek, just, and pious ones among them and it would cause a great deal of whining in Israel."

- Jedediah M. Grant as Counselor in the First Presidency, July 27, 1854 (Deseret News 1)
<https://contentdm.lib.byu.edu/digital/collection/desnews1/id/175293/rec/20> ID#354

"In the days of Moses for certain crimes they were to bring the guilty persons before the congregation and each man and woman were required to bring a stone to throw at the person worthy of death. Then there was another odd commandment - The Lord God commanded them not to pity the person whom they killed; but to execute the law of God upon persons worthy of death. This should be done by the entire congregation showing no pity. I have thought there would have to be quite a revolution among the Mormons, before such a commandment could be obeyed completely by them. The Mormons have a great deal of sympathy. For instance, if they can get a man before the tribunal administering the law of the land, and succeed in getting a rope round his neck, and having him hung up like a dead dog, it is all right; but if the Church and Kingdom of God should stop forth and execute the law of God, O! what a burst of Mormon sympathy it would cause. I wish I were in a situation favorable to our doing that which is justifiable before God, without any contaminating influences of Gentile amalgamation, laws, and traditions, that the people of God might lay the axe to the root of the tree, and every tree that bringing not forth good fruit might be hewn down."

- Jedediah M. Grant as Counselor in the First Presidency, July 27, 1854 (Deseret News 1)
<https://contentdm.lib.byu.edu/digital/collection/desnews1/id/175293/rec/20> ID#355

"What! do you believe that people would do right, and keep the law of God, by actually putting to death the transgressors?' Putting to death transgressors would exhibit the law of God, no difference by whom it was done; that is my opinion."

- Jedediah M. Grant as Counselor in the First Presidency, July 27, 1854 (Deseret News 1)
<https://contentdm.lib.byu.edu/digital/collection/desnews1/id/175293/rec/20> ID#356

"You talk of the doings of different governments, the United States if you please. What do they do with traitors? - what mode do they adopt to punish traitors? Do traitors to that Government forfeit their lives? Examine also the doings of other earthly governments upon this point, and you find the same practice universal; I am not aware that there are any exceptions. But people will look into books of theology, and argue that the people of God have a right to try people for fellowship, but they have no right to try them on property or life. That makes the devil laugh, saying 'I have got them on the hook now; they can cut them off, and I will put eight or ten spirits, worse than they are, into their tabernacles, and send them back to mob them.'"

- Jedediah M. Grant as Counselor in the First Presidency, July 27, 1854 (Deseret News 1)
<https://contentdm.lib.byu.edu/digital/collection/desnews1/id/175293/rec/20> ID#357

“But if the Government of God on earth, and the Eternal Priesthood, with the sanction of High Heaven, in the midst of all his people, has passed sentence on certain sins when they appear in a person, has not the people of God a right to carry out that part of his law as well as any other portion of it? It is their right to baptize a sinner to save him, and it is also their right to kill a sinner to save him, when he commits those crimes that can only be atoned for by shedding his blood. If the Lord God forgives sins by baptism, and there is another law that certain sins cannot be atoned for by baptism, but by the shedding of the blood of the sinner, query, whether the people of God be overreaching the mark, if they should execute the law to save such? They used to do it sufficiently. We would not kill a man, of course, unless we killed him to save him.”

- Jedediah M. Grant as Counselor in the First Presidency, July 27, 1854 (Deseret News 1) <https://contentdm.lib.byu.edu/digital/collection/desnews1/id/175293/rec/20> ID#358

“You talk of the endowments that will make you acquainted with God. You talk of his ordinances; but as you advance, you will take upon yourselves more responsibilities and covenants... If you shall thus advance, and then turn and trample the holy commandments of God under your feet, and become traitors to the people of God, would you not be worthy of death? I think you would.”

- Jedediah M. Grant as Counselor in the First Presidency, July 27, 1854 (Deseret News 1) <https://contentdm.lib.byu.edu/digital/collection/desnews1/id/175293/rec/20> ID#359

“Do you believe you would kill me if I broke the covenants of God, and you had the Spirit of God? Yes; and the more Spirit of God I had, the more I should strive to save your soul by spilling your blood, when you had committed sins that could not be remitted by baptism.”

- Jedediah M. Grant as Counselor in the First Presidency, July 27, 1854 (Deseret News 1) <https://contentdm.lib.byu.edu/digital/collection/desnews1/id/175293/rec/20> ID#360

“I say, that there are men and women that I would advise to go to the President immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood.”

- Jedediah M. Grant as Counselor in the First Presidency, September 21, 1856 (Journal of Discourses 4:49 *Rebuking Iniquity*) <https://jod.mrm.org/4/49> dID#185

“We have those amongst us that are full of all manner of abominations, those who need to have their blood shed, for water will not do, their sins are of too deep a dye.”

- Jedediah M. Grant as Counselor in the First Presidency, September 21, 1856 (Journal of Discourses 4:49 *Rebuking Iniquity*) <https://jod.mrm.org/4/49> dID#186

“You may think that I am not teaching you Bible doctrine, but what says the apostle Paul? I would ask how many covenant breakers there are in this city and in this kingdom. I believe that there are a great many; and if they are covenant breakers we need a place designated, where we can shed their blood.”

- Jedediah M. Grant as Counselor in the First Presidency, September 21, 1856 (Journal of Discourses 4:49 *Rebuking Iniquity*) <https://jod.mrm.org/4/49> dID#187

“Brethren and sisters, we want you to repent and forsake your sins. And you who have committed sins that cannot be forgiven through baptism, let your blood be shed, and let the smoke ascend, that the incense thereof may come up before God as an atonement for your sins, and that the sinners in Zion may be afraid.”

- Jedediah M. Grant as Counselor in the First Presidency, September 21, 1856 (Journal of Discourses 4:51 *Rebuking Iniquity*) <https://jod.mrm.org/4/49> dID#188

“This divine law for shedding the blood of a murderer has never been repealed. It is a law given by the Almighty and not abrogated in the Christian faith. It stands on record for all time— that a murderer shall have his blood shed. He that commits murder must be slain. ‘Whoso sheddeth man's blood, by man shall his blood be shed.’ I know there are some benevolent and philanthropic people in these times who think that capital punishment ought to be abolished. Yet I think the Lord knows better than they. The law he ordained will have the best results to mankind in general.”

- Charles W. Penrose as Counselor in the First Presidency (Quoted by Joseph Fielding Smith in *Answers to Gospel Questions*, Vol. 1, pg 93; Also in *Blood Atonement*, pg 25-26) <https://archive.org/details/JFSAnswersToGospelQuestionsVol1/page/n93/mode/2up> dID#189

“Well, is there any other sin that a man may commit which is worthy of death? I think there is. I will refer you to one in the Book of Leviticus, 20th chapter and 10th verse. ‘And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.’”

- Charles W. Penrose as Counselor in the First Presidency (Quoted by Joseph Fielding Smith in *Answers to Gospel Questions*, Vol. 1, pg 93; Also in *Blood Atonement*, pg 25-26) <https://archive.org/details/JFSAnswersToGospelQuestionsVol1/page/n93/mode/2up> dID#190

“That [Blood Atonement] was the law of God in the days of Moses. It was the law of God previous to the days of Moses, as you will find by reference to the Book of Genesis. It has been the law of God from the beginning. Some people have an idea that Jesus did away with that law, and they bring up the case of the woman that had been taken in transgression. The object of the Pharisees in bringing the woman to the Savior was that they might catch him in some way. You will find by reading the history of Jesus Christ's ministry on the earth that it was then as it is today— snares are all the time being laid to catch the servants of God. They tried to entrap him in many ways, but he was able to meet them with the wisdom of the Great God; for the Spirit of God was given to him without measure. The woman they brought to him was taken in this great transgression. The Pharisees knew the law of Moses was that she should be put to death. They inquired what Jesus had to say. He stooped down and thought a little while, then wrote with his finger on the ground and exclaimed, ‘Let him that is without sin cast the first stone...’ Did Jesus say the law ought not to be inflicted? No, He asked: ‘Woman, where are thine accusers?’ They were gone. ‘Neither do I accuse thee.’ It must be remembered that there must be accusers as well as judges. Jesus set a pattern which judges in these times would do well to follow.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1953 (*Answers to Gospel Questions*, Vol. 1, pg 93) <https://archive.org/details/JFSAnswersToGospelQuestionsVol1/page/n93/mode/2up> dID#191

“But man may commit certain grievous sins — according to his light and knowledge — that will place him beyond the reach of the atoning blood of Christ. If then he would be saved he must make sacrifice of his own life to atone — so far as in his power lies — for that sin, for the blood of Christ alone under certain circumstances will not avail.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1954 (Doctrines of Salvation, vol 1) <https://archive.org/details/JFSDoctrinesOfSalvation/page/n81/mode/2up> dID#192

“Do you believe this doctrine? If not, then I do say you do not believe in the true doctrine of the atonement of Christ. This is the doctrine you are pleased to call the ‘blood atonement of Brighamism.’ This is the doctrine of Christ our Redeemer, who died for us. This is the doctrine of Joseph Smith, and I accept it.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1954 (Doctrines of Salvation, vol 1) <https://archive.org/details/JFSDoctrinesOfSalvation/page/n81/mode/2up> dID#193

“And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.’ (Genesis 9:4-6) Moreover, Moses reiterated this commandment to Israel as the Lord commanded him, and it has never by divine decree been revoked. The Nephites taught and practiced it. (2 Nephi 9:35; Alma 42:19) In this, the last dispensation, the Lord has confirmed this penalty upon those who deliberately kill.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1953 (Answers to Gospel Questions, Vol. 1, pg 93) <https://archive.org/details/JFSAnswersToGospelQuestionsVol1/page/n93/mode/2up> dID#194

“Joseph Smith taught that there were certain sins so grievous that man may commit, that they will place the transgressors beyond the power of the atonement of Christ. If these offenses are committed, then the blood of Christ will not cleanse them from their sins even though they repent. Therefore their only hope is to have their own blood shed to atone, as far as possible, in their behalf. This is scriptural doctrine, and is taught in all the standard works of the Church.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1954 (Doctrines of Salvation, vol 1) <https://archive.org/details/JFSDoctrinesOfSalvation/page/n81/mode/2up> dID#195

Slavery and Racial Prejudice

The following statements appear to condone slavery or racial prejudice:

“For it is my will, that in time, ye should take unto you wives of the Lamanites and Nephites, that their posterity may become white, delightsome and just...”

- Joseph Smith as President of the Church, July 17, 1831 (Revelation recorded in a letter from W.W. Phelps to Brigham Young, dated August 12, 1861)
https://www.fairlatterdaysaints.org/answers/Mormonism_and_polygamy/Lamanites_to_become_%22white_and_delightsome%22_through_polygamous_marriage#Question:Did_the_Church_suppress_a_revelation_given_to_Joseph_Smith_in_1831_which_encouraged_the_implementation_of_polygamy_by_intermarriage_with_the_Indians_in_order_to_make_them_a_.E2.80.9Cwhite_and_d_delightsome.E2.80.9D_people.3F ID#272

“[Are the Mormons abolitionists?] No, unless delivering the people from priestcraft, and the priests from the power of Satan, should be considered abolition. But we do not believe in setting the negroes free.”

- Joseph Smith as President of the Church, May 8, 1838 (History of the Church, Vol 3, Ch 3, pg 28-30) <https://byustudies.byu.edu/further-study-lesson/volume-3-chapter-3/> ID#273

“Had I anything to do with the negro, I would confine them by strict law to their own species...”

- Joseph Smith as President of the Church, January 2, 1843 (History of the Church, Vol 5, Ch 12, pg 218-219) <https://byustudies.byu.edu/further-study-lesson/volume-5-chapter-12/> ID#274

“I am aware that many, who profess to preach the Gospel, complain against their brethren of the same faith, who reside in the South, and are ready to withdraw the hand of fellowship, because they will not renounce the principle of slavery, and raise their voice against every thing of the kind. This must be a tender print, and one which should call forth the candid reflections of all men, and more especially before they advance in an opposition calculated to lay waste the fair states of the South, and let loose upon the world a community of people [freed slaves], who might, peradventure, overrun our country, and violate the most sacred principles of human society, chastity and virtue.”

- Joseph Smith as President of the Church, April 9, 1836 (History of the Church, Vol 2, Ch 30, pg 438) <https://byustudies.byu.edu/further-study-lesson/volume-2-chapter-30/> ID#275

“I do not believe that the people of the North have any more right to say that the South shall not hold slaves, than the South have to say the North shall.”

- Joseph Smith as President of the Church, April 9, 1836 (History of the Church, Vol 2, Ch 30, pg 438) <https://byustudies.byu.edu/further-study-lesson/volume-2-chapter-30/> ID#276

“And further, what benefit will it ever be to the slaves for persons to run over the free states, and excite indignation against their masters in the minds of thousands and tens of thousands, who understand nothing relative to their circumstances, or conditions? I mean particularly those who have never traveled in the South, and who in all their lives have scarcely ever seen a negro. How any community can ever be

excited with the chatter of such persons, boys and others, who are too indolent to obtain their living by honest industry, and are incapable of pursuing any occupation of a professional nature, is unaccountable to me; and when I see persons in the free states, signing documents against slavery, it is no less, in my mind, than an army of influence, and a declaration of hostilities against the people of the South. What course can sooner divide our union?"

- Joseph Smith as President of the Church, April 9, 1836 (History of the Church, Vol 2, Ch 30, pg 438) <https://byustudies.byu.edu/further-study-lesson/volume-2-chapter-30/> ID#277

"After having expressed myself so freely upon this subject, I do not doubt, but those who have been forward in raising their voices against the South, will cry out against me as being uncharitable, unfeeling, unkind, and wholly unacquainted with the Gospel of Christ. It is my privilege then to name certain passages from the Bible, and examine the teachings of the ancients upon the matter as the fact is uncontrovertible that the first mention we have of slavery is found in the Holy Bible, pronounced by a man who was perfect in his generation, and walked with God. And so far from that prediction being averse to the mind of God, it remains as a lasting monument of the decree of Jehovah, to the shame and confusion of all who have cried out against the South, in consequence of their holding the sons of Ham in servitude. 'And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.' 'Blessed be the Lord God of Shem; and Canaan shall be his servant' (Gen. 9:25-26)."

- Joseph Smith as President of the Church, April 9, 1836 (History of the Church, Vol 2, Ch 30, pg 438) <https://byustudies.byu.edu/further-study-lesson/volume-2-chapter-30/> ID#278

"Trace the history of the world from this notable event down to this day, and you will find the fulfillment of this singular prophecy. What could have been the design of the Almighty in this singular occurrence is not for me to say; but I can say, the curse is not yet taken off from the sons of Canaan, neither will be until it is affected by as great a power as caused it to come; and the people who interfere the least with the purposes of God in this matter, will come under the least condemnation before Him; and those [abolitionists] who are determined to pursue a course, which shows an opposition, and a feverish restlessness against the decrees of the Lord, will learn, when perhaps it is too late for their own good, that God can do His own work, without the aid of those who are not dictated by His counsel."

- Joseph Smith as President of the Church, April 9, 1836 (History of the Church, Vol 2, Ch 30, pg 438) <https://byustudies.byu.edu/further-study-lesson/volume-2-chapter-30/> ID#279

"I must not pass ever a notice of the history of Abraham, of whom so much is spoken in the Scripture. If we can credit the account, God conversed with him from time to time, and directed him in the way he should walk, saying, 'I am the Almighty; walk before me, and be thou perfect.' Paul says the Gospel was preached to this man. And it is further said, that he had sheep and oxen, men-servants and maid-servants, etc. From this I conclude, that if the principle had been an evil one, in the midst of the communications made to this holy man, he would have been instructed to that effect, and if he was instructed against holding men servants and maid-servants, he never ceased to do it; consequently must have incurred the displeasure of the Lord, and thereby lost His blessings; which was not the fact."

- Joseph Smith as President of the Church, April 9, 1836 (History of the Church, Vol 2, Ch 30, pg 438) <https://byustudies.byu.edu/further-study-lesson/volume-2-chapter-30/> ID#280

"Now, before proceeding any farther, I wish to ask one or two questions: Were the Apostles men of God, and did they preach the Gospel? I have no doubt that those who believe the Bible, will admit that they were; and that they also knew the mind and will of God concerning what they wrote to the churches, which they were instrumental in building up. This being admitted, the matter can be put to rest without much argument, if we look at a few items in the New Testament. Paul says: 'Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall be received of the Lord, whether he be bound or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven: neither is there respect of persons with him' (Eph. 6:5-9). Here is a lesson which might be profitable for all to learn; and the principle upon which the Church was anciently governed, is so plainly set forth, that an eye of truth might see and understand. Here certainly, are represented the master, and servant; and so far from instructions to the servant to leave his master, he is commanded to be in obedience, as unto the Lord;"

- Joseph Smith as President of the Church, April 9, 1836 (History of the Church, Vol 2, Ch 30, pg 438) <https://byustudies.byu.edu/further-study-lesson/volume-2-chapter-30/> ID#281

"The same writer, in his first epistle to Timothy, the sixth chapter, and the first five verses, says,—'Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and His doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputing of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.' This is so perfectly plain, that I see no need of comment. The Scripture stands for itself; and I believe that these men were better qualified to teach the will of God, than all the abolitionists in the world."

- Joseph Smith as President of the Church, April 9, 1836 (History of the Church, Vol 2, Ch 30, pg 438) <https://byustudies.byu.edu/further-study-lesson/volume-2-chapter-30/> ID#282

"Before closing this communication, I beg leave to drop a word to the traveling Elders. You know, brethren, that great responsibility rests upon you; and that you are accountable to God, for all you teach the world. In my opinion, you will do well to search the Book of Covenants, in which you will see the belief of the Church, concerning masters and servants. All men are to be taught to repent; but we have no right to interfere with slaves, contrary to the mind and will of their masters. In fact it would be much better, and more prudent, not to preach at all to slaves, until after their masters are converted, and then teach the masters to use them with kindness; remembering that they are accountable to God, and the servants are bound to serve their masters with singleness of heart, without murmuring."

- Joseph Smith as President of the Church, April 9, 1836 (History of the Church, Vol 2, Ch 30, pg 438) <https://byustudies.byu.edu/further-study-lesson/volume-2-chapter-30/> ID#283

"It has been argued here that many of the Jews were Black. Whenever the seed of Judah mingled with the seed of Cane they lost their priesthood & all Blessings."

- Brigham Young as President of the Church, 1852 (Quoted by Wilford Woodruff, Wilford Woodruff's Journal, 4:97) <https://bcgmaxwell.wordpress.com/2014/12/12/wilford-woodruff-journal-volume-4> ID#287

"You can see men and women who are sixty or seventy years of age looking young and handsome; but let them apostatize, and they will become grayhaired, wrinkled, and black, just like the Devil."

- Brigham Young as President of the Church, October 7, 1857 (Journal of Discourses 5:332, *Testimony of the Spirit, etc.*) <https://jod.mrm.org/5/327> ID#288

"As an Ensample let the Presidency, Twelve Seventies High Priest Bishops & all the Authorities say now we will all go & mingle with the seed of Cane and they may have all the privileges they want. We lift our hands to heaven in support of this. That moment we loose the priesthood & all Blessings & we would not be redeemed untill Cane was."

- Brigham Young as President of the Church, 1852 (Quoted by Wilford Woodruff, Wilford Woodruff's Journal, 4:97) <https://bcgmaxwell.wordpress.com/2014/12/12/wilford-woodruff-journal-volume-4> ID#289

"The Devil would like to rule part of the time But I am determin He shall not rule at all and Negros shall not rule us. I will not admit of the Devil ruling at all. I will not Consent for the seed of Cane to vote for me or my Brethren. If you want to know why we did not speak of it in the Constitution it was because it was none of their Business. Any man is a Citizens Black white or red and if the Jews Come here with a part of the Canaanite Blood in them they are Citizens & shall have their rights but not to rule for me or my Brother. Those persons from the Islands & foreign Countries know nothing about Governing the people. The Canaanite cannot have wisdom to do things as the white man has. We must guard against all Evil. I am not going to let this people damn themselves as long as I can help it."

- Brigham Young as President of the Church, 1852 (Quoted by Wilford Woodruff, Wilford Woodruff's Journal, 4:97) <https://bcgmaxwell.wordpress.com/2014/12/12/wilford-woodruff-journal-volume-4> ID#290

"The rank, rabid abolitionists, whom I call black-hearted Republicans, have set the whole national fabric on fire."

- Brigham Young as President of the Church, March 8, 1863 (Journal of Discourses 10:110, *The Laws of God Relative to the African Race, etc.*) <https://jod.mrm.org/10/104> ID#291

"Shall I tell you the law of God in regard to the African race? If the white man who belongs to the chosen seed mixes his blood with the seed of Cain, the penalty, under the law of God, is death on the spot. This will always be so."

- Brigham Young as President of the Church, March 8, 1863 (Journal of Discourses 10:110, *The Laws of God Relative to the African Race, etc.*) <https://jod.mrm.org/10/104> ID#292

"The Southerners make the negroes, and the Northerners worship them; this is all the difference between slaveholders and abolitionists. I would like the President of the United States and all the world to hear this."

- Brigham Young as President of the Church, March 8, 1863 (Journal of Discourses 10:110, *The Laws of God Relative to the African Race, etc.*) <https://jod.mrm.org/10/104> ID#293

"You see some classes of the human family that are black, uncouth, un-comely, disagreeable and low in their habits, wild, and seemingly deprived of nearly all the blessings of the intelligence that is generally bestowed upon mankind."

- Brigham Young as President of the Church, October 9, 1859 (Journal of Discourses 7:290, *Intelligence, etc.*) <https://jod.mrm.org/7/282> ID#294

"Again to the subject before us; as to the [Negro] men bearing rule; not one of the children of old Cain have one particle of right to bear rule in the government affairs from first to last; they have no business there, this privilege was taken from them by their own transgressions, and I cannot help it; and should you or I bear rule we ought to do it with dignity and honour before God."

- Brigham Young as President of the Church, February 5, 1852 (The Teachings of President Brigham Young, Vol. 3, 1852-1854, pg 45-46) <https://books.google.com/books?id=LkRZGQ8oO8IC&printsec=frontcover#v=onepage&q=seed%20of%20Cain%20as%20servants&f=false> ID#295

"I am opposed to abusing that which God has decreed, to take a blessing, and make a curse of it. It is a great blessing to the seed of Adam to have the seed of Cain for servants, but they should use them with all the heart and feeling, as they would use their own children and their compassion should reach over them and round about them, and treat them as kindly, and with that humane feeling necessary to be shown to mortal beings of the human species. Under these circumstances their blessings in life are greater in proportion than those who have to provide the bread and dinner for them."

- Brigham Young as President of the Church, February 5, 1852 (The Teachings of President Brigham Young, Vol. 3, 1852-1854, pg 45-46) <https://books.google.com/books?id=LkRZGQ8oO8IC&printsec=frontcover#v=onepage&q=seed%20of%20Cain%20as%20servants&f=false> ID#296

"Now, says the Grandfather, I will not destroy the seed of Michael and his wife, and Cain I will not kill you, nor suffer anyone else to kill you but I will put a mark upon you. What is that mark? You will see it on the countenance of every African you ever did see upon the face of the Earth or ever will see."

- Brigham Young as President of the Church, February 5, 1852 (The Teachings of President Brigham Young, Vol. 3, 1852-1854, pg 42) <https://books.google.com/books?id=LkRZGQ8oO8IC&printsec=frontcover#v=onepage&q=countenance%20of%20every&f=false> ID#297

"We know there is a portion of inhabitants of the Earth who dwell in Asia that are Negroes, and said to be Jews. The blood of Judah has not only mingled almost with all nations, but also with the blood of Cain, and they have mingled their seed together; these Negro jews may keep up all the outer ordinances

of the Jewish religion, they may have their sacrifices, and they may perform all the religious ceremonies any people on Earth could perform, but let me tell you, that the day they consented to mingle their seed with Canaan, the Priesthood was taken away from Judah, and that portion of Judah's seed, will never get any rule, or the blessings of the Priesthood until Cain gets it."

- Brigham Young as President of the Church, February 5, 1852 (The Teachings of President Brigham Young, Vol. 3, 1852-1854, pg 45-46)
<https://books.google.com/books?id=LkRZGQ8oO8IC&printsec=frontcover#v=onepage&q=seed%20of%20Cain%20as%20servants&f=false> ID#298

"Let this Church which is called the Kingdom of God on the Earth; we will summons the First Presidency, the Twelve, the High Council, the Bishopric, and all the Elders of Israel, suppose we summons them to appear here, and here declare that it is right to mingle our seed with the black race of Cain, that they shall come in with us and be partakers with us of all the blessings God has given to us. On that very day, and hour we should do so, the priesthood is taken from this Church and the Kingdom of God leaves us to our fate. The moment we consent to mingle with the seed of Cain, the Church must go to destruction -- we should receive the curse which has been placed upon the seed of Cain, and never more be numbered with the children of Adam who are heirs to the Priesthood until that curse be removed. Therefore, I will not consent one moment to have an African dictate [to] me or my brethren with regard to Church or State Government."

- Brigham Young as President of the Church, February 5, 1852 (The Teachings of President Brigham Young, Vol. 3, 1852-1854, pg 45-46)
<https://books.google.com/books?id=LkRZGQ8oO8IC&printsec=frontcover#v=onepage&q=seed%20of%20Cain%20as%20servants&f=false> ID#299

"Cain might have been killed, and that would have put a termination to that line of human beings. This was not to be, and the Lord put a mark upon him, which is the flat nose and black skin."

- Brigham Young as President of the Church, October 9, 1859 (Journal of Discourses 7:290, *Intelligence*, etc.) <https://jod.mrm.org/7/282> ID#300

"The negro... should serve the seed of Abraham; he should not be a ruler, nor vote for men to rule over me nor my brethren. The Constitution of Deseret is silent upon this, we meant it should be so. The seed of Canaan cannot hold any office, civil or ecclesiastical... The decree of God that Canaan should be a servant of servants unto his brethren (i.e., Shem and Japhet) is in full force. The day will come when the seed of Canaan will be redeemed and have all the blessings their brethren enjoy. Any person that mingles his seed with the seed of Canaan forfeits the right to rule and all the blessings of the Priesthood of God; and unless his blood were spilled and that of his offspring he nor they could not be saved until the posterity of Canaan are redeemed."

- Brigham Young as President of the Church, January 5, 1852 (Church Historian's Office Records Collection, LDS Church Archives; quoted in Ricks, "A Peculiar Place," 114)
<https://www.jstor.org/stable/pdf/10.5406/dialjmormthou.51.3.0045.pdf?refreqid=excelsior%3A589bce57ad075995a4b7b0f64adb376e> ID#301

"The seed of Canaan cannot hold any office, civil or ecclesiastical. They have not wisdom to act like white men."

- Brigham Young as President of the Church, January 5, 1852 (Church Historian's Office Records Collection, LDS Church Archives; quoted in Ricks, "A Peculiar Place," 114) <https://books.google.com/books?id=0gsTAAAYAAJ&pg=PA476&lpg=PA476&dq=%22have+not+wisdom+to+act+like+white+men%22&source=bl&ots=SoUnKCf7Y-&sig=ACfU3U2GMboigmrZ-4BmsyQT1LINiU1MFg&hl=en&sa=X&ved=2ahUKEwiZ-tP4uOPxAhXCU80KHVo5CmkQ6AEwDXoECBQQAw#v=onepage&q=%22have%20not%20wisdom%20to%20act%20like%20white%20men%22&f=false> ID#302

"At 5 o'clock p.m. a meeting was held in the Bowery, at which Pres. Brigham Young preached to the people on the nature and importance of the Iron county mission, and the advantages of the brethren fulfilling it, He advised them to buy up the Lamanite children [as indentured servants] as fast as they could and to educate them and teach them the Gospel, so that not many generations would pass err they would become a white and delightsome people."

- Brigham Young as President of the Church, May 12, 1851 (Quoted in Church History Catalog) <https://catalog.churchofjesuschrist.org/assets/2496a4dc-5b64-40a7-96a7-c438e5c72451/0/242> ID#303

"In our first settlement in Missouri, it was said by our enemies that we intended to tamper with the slaves, not that we had any idea of the kind, for such a thing never entered our minds. We knew that the children of Ham were to be the 'servant of servants,' and no power under heaven could hinder it, so long as the Lord would permit them to welter under the curse and those were known to be our religious views concerning them."

- Brigham Young as President of the Church, February 18, 1855 (Journal of Discourses 2:172, *The Constitution and Government of the United States, etc.*) <https://jod.mrm.org/2/170> ID#304

"Take up the history of the first settling of America, and you cannot read of a colony ever being settled in the midst of savages, without having trouble, and suffering more from them than this people have in Utah. What is the reason? It is because those people did not know how to take care of themselves. We can scarcely read of one colony founded among the aborigines in the first settling of this country, wherein the tomahawk of wild Indians did not drink the blood of whole families. Here there have been no such deeds committed; because when we first entered Utah, we were prepared to meet all the Indians in these mountains, and kill every soul of them if we had been obliged so to do. This preparation secured to us peace."

- Brigham Young as President of the Church, May 8, 1853 (Journal of Discourses 1:105, *Indian Difficulties, etc.*) <https://jod.mrm.org/1/103> ID#305

"You may inquire of the intelligent of the world whether they can tell why the aborigines of this country are dark, loathsome, ignorant, and sunken into the depths of degradation; and they cannot tell. I can tell you in a few words: They are the seed of Joseph, and belong to the household of God; and he will afflict them in this world, and save every one of them hereafter, even though they previously go into hell. When the Lord has a people, he makes covenants with them and gives unto them promises: then, if they

transgress his law, change his ordinances, and break the covenants he has made with them, he will put a mark upon them, as in the case of the Lamanites and other portions of the house of Israel; but by-and-by they will become a white and delightsome people.”

- Brigham Young as President of the Church, October 8, 1859 (Journal of Discourses 7:336, *Reorganization of the High Council, etc.*) <https://jod.mrm.org/7/335> ID#306

“It is not the prerogative of the President of the United States to meddle with this matter, and Congress is not allowed, according to the Constitution, to legislate upon it. If Utah was admitted into the Union as a sovereign State, and we chose to introduce slavery here, it is not their business to meddle with it; and even if we treated our slaves in an oppressive manner, it is still none of their business and they ought not to meddle with it.”

- Brigham Young as President of the Church, August 31, 1856 (Journal of Discourses 4:39, *Testimony of the Divinity of Joseph Smith's Mission, etc.*) <https://jod.mrm.org/4/33> ID#307

“H.G.- What is the position of your Church with respect to Slavery? B.Y.- We consider it of Divine Institution, and not to be abolished until the curse pronounced on Ham shall have been removed from his descendants. H.G.- Are any slaves now held in this Territory? B.Y.- There are. H.G.- Do your Territorial laws uphold Slavery? B.Y.- Those laws are printed - you can read for yourself. If slaves are brought here by those who owned them in the States, we do not favor their escape from the service of those owners.”

- Brigham Young as President of the Church, August 20, 1859 (Brigham Young interviewed by Horace Greeley for NY Tribune article) <https://chroniclingamerica.loc.gov/lccn/sn83030213/1859-08-20/ed-1/seq-5/> ID#308

“What is the cause of all this waste of life and treasure? To tell it in a plain, truthful way, one portion of the country wish to raise their negroes or black slaves and the other portion wish to free them, and, apparently, to almost worship them. Well, raise and worship them, who cares? I should never fight one moment about it, for the cause of human improvement is not in the least advanced by the dreadful war which now convulses our unhappy country.”

- Brigham Young as President of the Church, October 6, 1863 (Millennial Star, Vol. 25, pg 787; also published in Journal of Discourses 10:250, *The War and Its Effects Upon Slavery, etc.*) <https://jod.mrm.org/10/248> ID#309

“I have this section in my hand, headed ‘An Act in relation to African Slavery.’ I have read it over and made a few alterations. I will remark with regard to Slavery, inasmuch as we believe in the Bible, inasmuch as we believe in the Ordinances of God, in the Priesthood and order and decrees of God, we must believe in Slavery. This colored race have been subjected to severe curses, which they have in their families and their classes and in their various capacities brought upon themselves. And until the curse is removed by Him who placed it upon them, they must suffer under its consequences; I am not authorized to remove it. I am a firm believer in Slavery.”

- Brigham Young as President of the Church, January 23, 1852 (The Teachings of President Brigham Young, Vol. 3, 1852-1854, pg 26)

<https://books.google.com/books?id=LkRZGQ8oO8IC&printsec=frontcover#v=snippet&q=believe%20in%20slavery&f=false> ID#310

"In the Kingdom of God on Earth, the Africans cannot hold one particle of power in government. The subjects, the rightful servants of the residue of the children of Adam, and the residue of the children through the benign influence of the Spirit of the Lord have the privilege of seeing to the posterity of Cain; inasmuch as it is the Lord's will they should receive the spirit of God by Baptism, and that is the end of their privilege; and there is not power on Earth to give them any more power."

- Brigham Young as President of the Church, January 23, 1852 (The Teachings of President Brigham Young, Vol. 3, 1852-1854, pg 26)
<https://books.google.com/books?id=LkRZGQ8oO8IC&printsec=frontcover#v=onepage&q=Africans%20cannot%20hold%20one%20particle&f=false> ID#311

"You must not think, from what I say, that I am opposed to slavery. No! The negro is damned, and is to serve his master till God chooses to remove the curse of Ham."

- Brigham Young as President of the Church, May 4, 1855 (New York Herald)
<https://www.newspapers.com/image/329290427> ID#312

"I can tell all the world that we mean to sustain the Constitution of the United States and all righteous laws. We are not by any means treasoners, secessionists, or abolitionists. We are neither negro-drivers nor negro-worshippers."

- Brigham Young as President of the Church, January 19, 1862 (Journal of Discourses 9:157, *Evil Deeds, Evil Doers, etc.*) <https://jod.mrm.org/9/154> ID#322

"According to accounts, in all probability not less than one million men, from twenty to forty years of age, have gone to the silent grave in this useless [civil] war, in a little over two years, and all to gratify the caprice of a few -- I do not think I have a suitable name for them, shall we call them abolitionists, slaveholders, religious bigots, or political aspirants?"

- Brigham Young as President of the Church, October 6, 1863 (Millennial Star, Vol. 25, pg 787; also published in Journal of Discourses 10:250, *The War and Its Effects Upon Slavery, etc.*) <https://jod.mrm.org/10/248> ID#324

"Trace mankind down to after the flood, and then another curse is pronounced upon the same race - that they should be the 'servant of servants;' and they will be, until that curse is removed; and the Abolitionists cannot help it, nor in the least alter that decree."

- Brigham Young as President of the Church, October 9, 1859 (Journal of Discourses 7:290, *Intelligence, etc.*) <https://jod.mrm.org/7/282> dID#105

"Ham will continue to be the servant of servants, as the Lord has decreed, until the curse is removed. Will the present struggle free the slave? No; but they are now wasting away the black race by thousands."

- Brigham Young as President of the Church, October 6, 1863 (Millennial Star, Vol. 25, pg 787; also published in Journal of Discourses 10:250, *The War and Its Effects Upon Slavery, etc.*) <https://jod.mrm.org/10/248> dID#106

"Treat the slaves kindly and let them live, for Ham must be the servant of servants until the curse is removed. Can you destroy the decrees of the Almighty? You cannot. Yet our Christian brethren think that they are going to overthrow the sentence of the Almighty upon the seed of Ham. They cannot do that, though they may kill them by thousands and tens of thousands."

- Brigham Young as President of the Church, October 6, 1863 (Millennial Star, Vol. 25, pg 787; also published in Journal of Discourses 10:250, *The War and Its Effects Upon Slavery, etc.*) <https://jod.mrm.org/10/248> dID#107

"The Lord said I will not kill Cane But I will put a mark upon him and it is seen in the [face?] of every Negro on the Earth And it is the decree of God that that mark shall remain upon the seed of Cane & the Curse untill all the seed of Abel should be re[deem?]ed and Cane will not receive the priesthood untill or salvation untill all the seed of Abel are Redeemed. Any man having one drop of the seed of Cane in him Cannot hold the priesthood & if no other Prophet ever spake it Before I will say it now in the name of Jesus Christ. I know it is true & they know it."

- Brigham Young as President of the Church, 1852 (Quoted by Wilford Woodruff, Wilford Woodruff's Journal, 4:97) <https://bcgmaxwell.wordpress.com/2014/12/12/wilford-woodruff-journal-volume-4> dID#264

"He [Cain] killed his brother. The Lord put a mark on him; and there are some of his children in this room. When all the other children of Adam have had the privilege of receiving the Priesthood, and of coming into the kingdom of God, and of being redeemed from the four quarters of the earth, and have received their resurrection from the dead, then it will be time enough to remove the curse from Cain and his posterity."

- Brigham Young as President of the Church, December 3, 1854 (Journal of Discourses 2:142, *The Elders and the Nations, etc.*) <https://jod.mrm.org/2/136> dID#265

"If there was never a Prophet or Apostle of Jesus Christ [that] spoke it before, I tell you, this people, that are commonly called Negroes are the children of old Cain. I know they are. I know that they cannot bear rule in the Priesthood, for the curse on them was to remain upon them, until the residue of the posterity of Michael and his wife receive the blessings [which] the seed of Cain would have received had they not been cursed;"

- Brigham Young as President of the Church, February 5, 1852 (The Teachings of President Brigham Young, Vol. 3, 1852-1854, pg 43) <https://books.google.com/books?id=LkRZGQ8oO8IC&printsec=frontcover#v=snippet&q=commonly%20called%20negroes&f=false> dID#266

"Now I tell you what I know: when the mark was put upon Cain, Abel's children was in all probability young; the Lord told Cain that he should not receive of the blessings of the Priesthood nor his seed, until the last of the posterity of Abel had received the Priesthood, until the redemption of the Earth."

- Brigham Young as President of the Church, February 5, 1852 (The Teachings of President Brigham Young, Vol. 3, 1852-1854, pg 42)
[https://books.google.com/books?id=LkRZGQ8oO8IC&printsec=frontcover#v=onepage&q=coun](https://books.google.com/books?id=LkRZGQ8oO8IC&printsec=frontcover#v=onepage&q=coun%20tenance%20of%20every&f=false)
[tenance%20of%20every&f=false](https://books.google.com/books?id=LkRZGQ8oO8IC&printsec=frontcover#v=onepage&q=coun%20tenance%20of%20every&f=false) dID#267

"How long is that race to endure the dreadful curse that is upon them? That curse will remain upon them, and they never can hold the Priesthood or share in it until all the other descendants of Adam have received the promises and enjoyed the blessings of the Priesthood and the keys thereof. Until the last ones of the residue of Adam's children are brought up to that favorable position, the children of Cain cannot receive the first ordinances of the Priesthood. They were the first that were cursed, and they will be the last from whom the curse will be removed. When the residue of the family of Adam come up and receive their blessings, then the curse will be removed from the seed of Cain, and they will receive blessings in like proportion."

- Brigham Young as President of the Church, October 9, 1859 (Journal of Discourses 7:290, *Intelligence*, etc.) <https://jod.mrm.org/7/282> dID#268

"Why are so many of the inhabitants of the earth cursed with a sin of blackness? It comes in consequence of their fathers rejecting the power of the Holy Priesthood, and the law of God. They will go down to death. And when all the rest of the children have received their blessings in the Holy Priesthood, then that curse will be removed from the seed of Cain, and they will then come up and possess the priesthood, and receive all the blessings which we now are entitled to."

- Brigham Young as President of the Church, August 19, 1866 (Journal of Discourses 11:272, *Final Redemption of Cain*, etc.) <https://jod.mrm.org/11/266> dID#269

"Concerning free negroes and mulattoes. Do not the laws of Missouri provide abundantly for the removal from the state of all free negroes and mulattoes (except certain privileged ones)? And also for the punishment of those who introduce or harbor them? The statement concerning our invitation to them to become "Mormons," and remove to this state, and settle among us, is a wicked fabrication, as no such thing was ever published in the Star, or anywhere else, by our people, or anything in the shadow of it; and we challenge the people of Jackson [county], or any other people to produce such a publication from us. In fact one dozen free negroes or mulattoes never belonged to our society in any part of the world, from its first organization to this day."

- Parley P. Pratt as an Apostle, 1839 (History of the Church Volume 1, pg 446)
[https://archive.org/details/HistoryOfTheChurchhcVolumes1-](https://archive.org/details/HistoryOfTheChurchhcVolumes1-7original1902EditionPdf/page/n445/mode/2up)
[7original1902EditionPdf/page/n445/mode/2up](https://archive.org/details/HistoryOfTheChurchhcVolumes1-7original1902EditionPdf/page/n445/mode/2up) ID#335

"For instance, the descendants of Cain cannot cast off their skin of blackness at once, and immediately, although every soul of them should repent, obey the Gospel, and do right from this day forward."

- John Taylor as an Apostle, August 28, 1852 (Millennial Star, v. 14, pg 418)
<https://archive.org/details/MStarVol14/page/n423/mode/2up> ID#336

"Cain did not obtain Abel's birthright and blessings, though he killed him for that purpose; the blessings which belonged to Abel, descended to his posterity; and until the blessings of Abel's birthright are fully

received, secured, and realized, by his (Abel's) descendants, Cain and his posterity must wear the mark which God put upon them; and his white friends may wash the race of Cain with fuller's soap every day, they cannot wash away God's mark;"

- John Taylor as an Apostle, August 28, 1852 (Millennial Star, v. 14, pg 418)
<https://archive.org/details/MStarVol14/page/n423/mode/2up> ID#337

"The Lamananites, through transgression, became a loathsome, ignorant, and filthy people, and were cursed with a skin of darkness, which they cannot throw off at pleasure, or in a moment, though they should all embrace the Gospel at once; yet they have the promise, if they will believe, and work righteousness, that not many generations shall pass away before they shall become a white and delightsome people; but it will take some time to accomplish this, at best."

- John Taylor as an Apostle, August 28, 1852 (Millennial Star, v. 14, pg 418)
<https://archive.org/details/MStarVol14/page/n423/mode/2up> ID#338

"This Greeley [an abolitionist] is one of their popular characters in the East, and one that supports the stealing of niggers and the underground railroad. I do not know that the editor of the Herald is any more honest; but, as a journalist, he tells more truth. He publishes many things as they are, because it is creditable to do so. But Greeley will not; he will tell what suits his clandestine plans, and leave the rest untold. I speak of him, because he is one of the prominent newspaper editors in the Eastern country, and he is a poor, miserable curse."

- John Taylor as an Apostle, August 9, 1857 (Journal of Discourses 5:119, *Doings in the States, etc.*)
<https://jod.mrm.org/5/112> ID#340

"Some of us are learning to cheat and defraud our neighbors, and some are learning to steal. There is nothing smart about all this. A negro, a Hottentot, or an Indian can do that."

- John Taylor as an Apostle, February 19, 1860 (Journal of Discourses 8:6, *Man*)
<https://jod.mrm.org/8/1> ID#341

"The Lamanites, now a down-trodden people, are a remnant of the house of Israel. The curse of God has followed them as it has done the Jews, though the Jews have not been darkened in their skin as have the Lamanites."

- Wilford Woodruff as President of the Quorum of the Twelve Apostles, June 12, 1881 (Journal of Discourses 22:173, *The Object of Assembling Together, etc.*) <https://jod.mrm.org/22/169> ID#342

"The Jews have been trampled under the feet of the Gentiles for 1,800 years, and they are today being persecuted in European nations. Why? Because that curse of God rests upon them and will rest upon them until Shiloh comes, until they are regathered to Jerusalem and rebuild the city in unbelief. You cannot convert a Jew. They will never believe in Jesus Christ until he comes to them in Jerusalem, until these fleeing Jews take back their gold and silver to Jerusalem and rebuild their city and temple, and they will do this as the Lord lives."

- Wilford Woodruff as President of the Quorum of the Twelve Apostles, June 12, 1881 (Journal of Discourses 22:173, *The Object of Assembling Together, etc.*) <https://jod.mrm.org/22/169> ID#343

“And the Lord set a mark upon Cain, lest any finding him should kill him. What was that mark? It was a mark of blackness. That mark rested upon Cain and descended upon his posterity from that time until the present. Today there are millions of the descendants of Cain, through the lineage of Ham, in the world, and that mark of darkness still rests upon them. Though nearly six thousand years have passed and gone, this mark is visible to the whole human family.”

- Wilford Woodruff as President of the Church, April 7, 1889 (General Conference)
<https://www.lds-general-conference.org/> ID#345

“The Lamanites, on this continent, suffered a similar experience. They went to war against the Nephites; they thirsted for blood, and they painted themselves red; and the Lord put a curse of redness upon them. Hundreds of years have passed since then, but wherever you meet the Lamanites today, you see that mark upon them.”

- Wilford Woodruff as President of the Church, April 7, 1889 (General Conference)
<https://www.lds-general-conference.org/> ID#346

“To all to whom it may concern: This certifies that Captain Walker [Wakara] and Peeteetneet of the Eutah Indians and their band have resided here about 3 weeks and as they have showed themselves Friends and gentlemen and are now leaving to visit your settlements it is my desire that they should be treated as friends and as they wish to Trade horses, Buckskins and Piede children we hope them success and Prosperity and good bargains.”

- George A. Smith as an Apostle, 1852 (*Captivity, Adoption, Marriage and Identity: Native American Children in Mormon Homes 1847-1900*, pg. 92)
<https://digitalscholarship.unlv.edu/cgi/viewcontent.cgi?article=2656&context=thesesdissertations&httpsredir=1&referer=> ID#348

“Be merciful unto them [the seed of Joseph who inhabit this land, (i.e., the Lamanites)], O our Father, in their ignorant, degraded, and miserable condition, inflicted on them as a living witness of thy righteous judgments; yet remember, we beseech of thee, our Heavenly Father, that they are of thine ancient covenant people, and to them pertain the promises made rise unto their fathers; and we pray the that their past experience in drinking of the cup of thy displeasure may suffices and that thou wouldst now stretch forth thine arm for their deliverance from the darkness, superstition, and ignorance that reign in their souls. Give unto them dreams, and visions, and revelations by thy Spirit, that they may see their degraded condition, and the blessings which are in store for them through the obedience of their fathers, that they may search after thy servants, and receive their teaching, and the teachings of thy Spirit; that they may be enlightened in principle, in doctrine, and in duty, and learn the way of life and salvation, which their fathers knew and loved, but lost through transgression; that they may again become a white and delightsome people in the midst of the nations, and find salvation at last in thy presence.”

- Willard Richards as Counselor in the First Presidency, April 6, 1852 (Dedicatory Prayer for the Tabernacle in Salt Lake City; *Millennial Star*, v. 14, pg 344-345)
<https://archive.org/details/MStarVol14/page/n349/mode/2up> ID#349

"At the end of that time he [the man who claims to be too 'independent' to receive prophetic counsel] would be wishing for the society of the negro baboon, or anything at all like the human form. He would hunger and thirst for an association with his fellow being; he would find himself wretched without it, and he would exclaim like Nebuchadnezzar in the bitterness of his soul, 'God is great and good.'"

- Amasa M. Lyman as an Apostle, December 9, 1855 (Journal of Discourses 3:173, *Men are Damned by Their Misdeeds, etc.*) <https://jod.mrm.org/3/164> ID#350

"The question also came up whether a white man who was married to a woman having negro blood in her veins could receive the Priesthood. I explained what President Taylor had taught me when I was a boy in Nauvoo concerning this matter; he had received it from the Prophet Joseph, who said that a man bearing the Priesthood who should marry or associate with a negress, or one of that seed, if the penalty of the law were executed upon him, he and her and the offspring would be killed; that it was contrary to the law of God for men bearing the Priesthood to have association with that seed."

- George Q. Cannon as Counselor in the First Presidency, December 16, 1897 (Journal of George Q. Cannon) <https://www.churchhistorianspress.org/george-q-cannon/1890s/1897/12-1897?lang=eng> ID#364

"In this case submitted to us a white man had married a woman with negro blood in her ignorantly; yet if he were to receive the Priesthood and still continue his association with his wife the offspring of the marriage might make a claim or claims that would interfere with the purposes of the Lord and His curse upon the seed of Cain."

- George Q. Cannon as Counselor in the First Presidency, December 16, 1897 (Journal of George Q. Cannon) <https://www.churchhistorianspress.org/george-q-cannon/1890s/1897/12-1897?lang=eng> ID#365

"The blood of Cain was more predominant in these Mexicans than that of Israel, and we thus condemn the mixing of Mormons with outsiders."

- Brigham Young Jr. as an Apostle, 1896 (Cultural 'Encystment' as a Cause of the Exodus from Mexico in 1912, *Pacific Historical Review*, v. 34, 1965, pg 447) <https://www.jstor.org/stable/3636354> ID#370

"From the days of the Prophet Joseph even until now, it has been the doctrine of the Church, never questioned by any of the Church leaders, that the Negroes are not entitled to the full blessings of the Gospel. Furthermore, your ideas, as we understand them, appear to contemplate the intermarriage of the Negro and White races, a concept which has heretofore been most repugnant to most normal-minded people from the ancient patriarchs till now. God's rule for Israel, His Chosen People, has been endogamous. Modern Israel has been similarly directed. We are not unmindful of the fact that there is a growing tendency, particularly among some educators, as it manifests itself in this area, toward the breaking down of race barriers in the matter of intermarriage between whites and blacks, but it does not have the sanction of the Church and is contrary to Church doctrine."

- George Albert Smith as President of the Church; David O. McKay and J. Reuben Clark as Counselors in the First Presidency, July 17, 1947 (First Presidency Letter to Dr. Lowry Nelson) https://archive.org/details/first_presidency_letters_lowry_nelson ID#379

“The attitude of the Church with reference to Negroes remains as it has always stood. It is not a matter of the declaration of a policy but of direct commandment from the Lord, on which is founded the doctrine of the Church from the days of its organization, to the effect that Negroes may become members of the Church but that they are not entitled to the priesthood at the present time. The prophets of the Lord have made several statements as to the operation of the principle. President Brigham Young said: ‘Why are so many of the inhabitants of the earth cursed with a skin of blackness? It comes in consequence of their fathers rejecting the power of the holy priesthood, and the law of God. They will go down to death. And when all the rest of the children have received their blessings in the holy priesthood, then that curse will be removed from the seed of Cain, and they will then come up and possess the priesthood, and receive all the blessings which we now are entitled to.’”

- George Albert Smith as President of the Church, August 17, 1949; David O. McKay and J. Reuben Clark as Counselors in the First Presidency (First Presidency Statement) https://faenrandir.github.io/a_careful_examination/aug-2020-church-historian-communication-on-1949-first-presidency-statement/ dID#270

“The position of the Church regarding the Negro may be understood when another doctrine of the Church is kept in mind, namely, that the conduct of spirits in the premortal existence has some determining effect upon the conditions and circumstances under which these spirits take on mortality and that while the details of this principle have not been made known, the mortality is a privilege that is given to those who maintain their first estate; and that the worth of the privilege is so great that spirits are willing to come to earth and take on bodies no matter what the handicap may be as to the kind of bodies they are to secure; and that among the handicaps, failure of the right to enjoy in mortality the blessings of the priesthood is a handicap which spirits are willing to assume in order that they might come to earth. Under this principle there is no injustice whatsoever involved in this deprivation as to the holding of the priesthood by the Negroes.”

- George Albert Smith as President of the Church, August 17, 1949; David O. McKay and J. Reuben Clark as Counselors in the First Presidency (First Presidency Statement) https://faenrandir.github.io/a_careful_examination/aug-2020-church-historian-communication-on-1949-first-presidency-statement/ ID#381

“PUNISHMENT OF THOSE NOT VALIANT - The negro is an unfortunate man. He has been given a black skin. But that is as nothing compared with that greater handicap that he is not permitted to receive the Priesthood and the ordinances of the temple, necessary to prepare men and women to enter into and enjoy a fulness of glory in the celestial kingdom. What is the reason for this condition, we ask, and I find it to my satisfaction to think that as spirit children of our Eternal Father they were not valiant in the fight.”

- George F. Richards as an Apostle and Acting Presiding Patriarch, April 1939 (General Conference) <https://www.lds-general-conference.org/> ID#383

"I can not conceive our Father consigning his children to a condition such as that of the negro race, if they had been valiant in the spirit world in that war in heaven. Neither could they have been a part of those who rebelled and were cast down, for the latter had not the privilege of tabernacling in the flesh. Somewhere along the line were these spirits, indifferent perhaps, and possibly neutral in the war."

- George F. Richards as an Apostle and Acting Presiding Patriarch, April 1939 (General Conference) <https://www.lds-general-conference.org/> ID#384

"I know of no scriptural basis for denying the Priesthood to Negroes other than one verse in the Book of Abraham (1:26); however, I believe, as you suggest, that the real reason dates back to our pre-existent life."

- David O. McKay as Counselor in the First Presidency, November 3, 1947 (Mormonism and the Negro, Part 2, pg 19; Also The Church and the Negro, pg 91) https://www.google.com/books/edition/The_Church_and_the_Negro/804mAQAAIAAJ?hl=en&gbpv=1&bsq=scriptural%20basis ID#388

"We have read with interest your letter of April 6th in which you refer to a certain family in your ward about whom there has been some discussion as to whether or not they have negro blood. You indicate that there are two boys who are approaching priesthood age and that it has been rumored that the mother has negro blood, although there are few, if any, visible signs thereof. You also tell us that according to this sister's statement her case has been investigated on previous occasions and no evidence has to date been disclosed that would indicate that she has negro blood. We note your quotation from a patriarchal blessing given to this sister, in which the patriarch states that she is 'of the daughters of Israel through the loins of Ephraim,' and declares this to be her lineage. Inasmuch as there is no conclusive evidence that these people have negro blood it would seem that you would not be justified in denying the boys the privilege of being ordained to the priesthood in the event they are otherwise worthy."

- David O. McKay as President of the Church, April 16, 1964; Hugh B. Brown and N. Eldon Tanner as Counselors in the First Presidency (First Presidency Letter to Bishop Price) https://ia801604.us.archive.org/34/items/MormonLeaks/First_Presidency_Letter_Regarding_Member_With_Suspected_Negro_Blood-1964-04-16_text.pdf ID#389

"That negro race, for instance, have been placed under restrictions because of their attitude in the world of spirits, few will doubt. It cannot be looked upon as just that they should be deprived of the power of the Priesthood without it being a punishment for some act, or acts, performed before they were born."

- Joseph Fielding Smith as an Apostle, 1931 (The Way to Perfection, pg 43; The Columbia Sourcebook of Mormons in the United States, pg 246) <https://books.google.com/books?id=8-cYBQAAQBAJ&pg=PA246&lpg=PA246&dq=%22have+been+placed+under+restrictions+because+of+their+attitude+in+the+world+of+spirits%22&source=bl&ots=iMeDKjTzsg&sig=ACfU3U0yn5567vxYsGRNX6-f-zY4qVsbA&hl=en&sa=X&ved=2ahUKewjuxZbNr-XxAhWFiK0KHZavDxcQ6AEwBnoECCsQAw#v=onepage&q=%22have%20been%20placed%20under%20restrictions%20because%20of%20their%20attitude%20in%20the%20world%20of%20spirits%22&f=false> ID#393

"The name of Ham is also rather significant, for it means 'swarthy' or 'black.' It is possible that this is an appellation given to the third son of Noah because of the part he played in preserving through his lineage - and that most likely, as we have tried to show, through his wife Egyptus - the race of blacks upon whom the curse was placed. Piecing together the evidence as we discover it in holy writ and in tradition, we are brought to the conclusion that Ham, through Egyptus, continued the curse which was placed upon the seed of Cain. Because of that curse this dark race was separated and isolated from all the rest of Adam's posterity before the flood, and since that time the same condition has continued, and they have been 'despised among all people.'"

- Joseph Fielding Smith as an Apostle, 1931 (The Way to Perfection, pg 110-111; pg 5 of pdf)
<http://www.georgeqcannon.com/Family%20History%20Database/All%20Family%20History%20Files/Cannon%20Family/George%20Q%20Cannon%20Family/Documents/GQC%20quoted%20on%20several%20subjects.pdf> ID#394

"Is it not a reasonable belief that the Lord would select the most choice spirits to come to the better grades of nations? Is it not reasonable to believe that less worthy spirits would come through less favored lineage? Does this not account in very large part for the various grades of color and degrees of intelligence we find in the Earth?"

- Joseph Fielding Smith as an Apostle, 1931 (The Way to Perfection; Quoted by Mark E. Petersen in *Race Problems As They Affect The Church*)
<https://archive.org/details/RaceProblemsAsTheyAffectTheChurchMarkEPetersen/page/n9/mod/e/2up> ID#395

"Not only was Cain called upon to suffer, but because of his wickedness he became the father of an inferior race. A curse placed upon him and that curse has been continued through his lineage and must do so while time endures. Millions of souls have come into this world cursed with a black skin and have been denied the privilege of Priesthood and the fullness of the blessings of the Gospel. These are the descendants of Cain. Moreover, they have been made to feel their inferiority and have been separated from the rest of mankind from the beginning."

- Joseph Fielding Smith as an Apostle, 1931 (The Way to Perfection, pg 101-102)
https://books.google.com/books?id=Pn20CgAAQBAJ&pg=PA61&lpg=PA61&dq=%22millions+of+souls+have+come+into+this+world+cursed+with+a+black+skin%22&source=bl&ots=J00c-ZtRbw&sig=ACfU3U2wd2JTIRh36zj2QzCbDjJqvsM_mQ&hl=en&sa=X&ved=2ahUKEwiKioX13uXxAhUEcaOKHRbNB6kQ6AEwEXoECCUQAw#v=onepage&q=%22millions%20of%20souls%20have%20come%20into%20this%20world%20cursed%20with%20a%20black%20skin%22&f=false ID#396

"In the spirit of sympathy, mercy, and faith, we will also hope that blessings may eventually be given to our negro brethren, for they are our brethren - children of God - notwithstanding their black covering emblematical of eternal darkness."

- Joseph Fielding Smith as an Apostle, 1931 (The Way to Perfection, pg 101-102)
https://books.google.com/books?id=Pn20CgAAQBAJ&pg=PA61&lpg=PA61&dq=%22millions+of+souls+have+come+into+this+world+cursed+with+a+black+skin%22&source=bl&ots=J00c-ZtRbw&sig=ACfU3U2wd2JTIRh36zj2QzCbDjJqvsM_mQ&hl=en&sa=X&ved=2ahUKEwiKioX13uXxAhUEcaOKHRbNB6kQ6AEwEXoECCUQAw#v=onepage&q=%22millions%20of%20souls%20have%20come%20into%20this%20world%20cursed%20with%20a%20black%20skin%22&f=false

[ZtRbw&sig=ACfU3U2wd2JTIRh36zj2QzCbDjJqvsM_mQ&hl=en&sa=X&ved=2ahUKEwiKioX13uXxAhUEca0KHRbNB6kQ6AEwEXoECCUQA#v=onepage&q=%22millions%20of%20souls%20have%20come%20into%20this%20world%20cursed%20with%20a%20black%20skin%22&f=false](https://books.google.com/books?id=Pn20CgAAQBAJ&pg=PA61&lpg=PA61&dq=%22millions%20of%20souls%20have%20come%20into%20this%20world%20cursed%20with%20a%20black%20skin%22&f=false) ID#397

"It was well understood by the early elders of the Church that the mark which was placed on Cain and which his posterity inherited was black skin. The Book of Moses informs us that Cain and his descendents were black."

- Joseph Fielding Smith as an Apostle, 1931 (The Way to Perfection, pg 101-102)
https://books.google.com/books?id=Pn20CgAAQBAJ&pg=PA61&lpg=PA61&dq=%22millions+of+souls+have+come+into+this+world+cursed+with+a+black+skin%22&source=bl&ots=J00c-ZtRbw&sig=ACfU3U2wd2JTIRh36zj2QzCbDjJqvsM_mQ&hl=en&sa=X&ved=2ahUKEwiKioX13uXxAhUEca0KHRbNB6kQ6AEwEXoECCUQA#v=onepage&q=%22millions%20of%20souls%20have%20come%20into%20this%20world%20cursed%20with%20a%20black%20skin%22&f=false ID#398

"During the course of a discussion in Nauvoo in 1842, on the question as to whether the Negroes or the Indians had received the greater ill-treatment from the whites, the Prophet Joseph Smith Said: 'The Indians have greater cause to complain of the treatment of the whites, than the Negroes, or sons of Cain.' (D.H.C., 4:501) But we all know it is due to his teachings that the Negro today is barred from the Priesthood."

- Joseph Fielding Smith as an Apostle, 1931 (The Way to Perfection, pg 110-111; pg 5 of pdf)
<http://www.georgeqcannon.com/Family%20History%20Database/All%20Family%20History%20Files/Cannon%20Family/George%20Q%20Cannon%20Family/Documents/GQC%20quoted%20on%20several%20subjects.pdf> ID#399

"If Abraham, Joseph, and Moses had married Negro wives their descendants would have been denied the priesthood according to the word of the Lord to Abraham. (Abraham 1:21-27) Had such a thing happened the Lord would not have called Israel as a chosen people, neither would he have chosen the Prophet Joseph Smith and given him the keys of authority for the Dispensation of the Fulness of Times, as he was a descendant of Joseph and of Abraham."

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1953 (Answers to Gospel Questions, vol. 1, pg 83)
<https://archive.org/details/JFSAnswersToGospelQuestionsVol1/page/n83/mode/2up> ID#401

"It is very possible that Ham received his name due to the fact that he married a black woman. We learn that the names of many individuals in the early years were given them - and often changed - due to incidents which occurred in their lives. For example, Esau's name was changed to Edom, and Jacob's name to Israel, and Abraham was at first known as Abram. It is likely that Ham's name was changed because he had a black wife, for ham is an adjective in Egyptian for black."

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1953 (Answers to Gospel Questions, vol. 2, pg 176)
<https://archive.org/details/answerstogospelq02smit/page/176/mode/2up> ID#402

“Why do not those who complain about the Negro and the priesthood also complain about the punishment which was given to this third of the spirits? They were denied even the blessings of bodies! Was this an injustice on the part of our Eternal Father? Well, there were other spirits there who were not faithful in the keeping of this first estate. Yet they have not sinned away their right to receive bodies and come to earth and receive the resurrection. They were restricted in the privileges that were given to those who keep their first estate and who were promised to have ‘glory added upon their heads for ever and ever.’ Therefore the Lord prepared a way through the lineage of Cain for these spirits to come to the earth, but under the restriction of priesthood.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1953 (Answers to Gospel Questions, vol. 2, pg 186)

<https://archive.org/details/answerstogospelq02smit/page/186/mode/2up> ID#403

“The dark skin was placed upon the Lamanites so that they could be distinguished from the Nephites and to keep the two peoples from mixing.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1953 (Answers to Gospel Questions, vol. 3, pg 122)

<https://archive.org/details/answerstogospelq03smit/page/122/mode/2up> ID#405

“After the people again forgot the Lord and dissensions arose, some of them took upon themselves the name Lamanites and the dark skin returned. When the Lamanites fully repent and sincerely receive the gospel, the Lord has promised to remove the dark skin.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1953 (Answers to Gospel Questions, vol. 3, pg 123)

<https://archive.org/details/answerstogospelq03smit/page/122/mode/2up> ID#406

“Perhaps there are some Lamanites today who are losing the dark pigment. Many of the members of the Church among the Catawba Indians of the South could readily pass as of the white race; also in other parts of the South.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1953 (Answers to Gospel Questions, vol. 3, pg 123)

<https://archive.org/details/answerstogospelq03smit/page/122/mode/2up> ID#407

“If a Negro is baptized and remains true and loyal, he will enter the celestial kingdom, but it is not the authorities of the Church who have placed a restriction on him regarding the holding of the Priesthood. It was not the Prophet Joseph Smith nor Brigham Young. It was the Lord!”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1953 (Answers to Gospel Questions, vol. 2, pg 185; also in The Glory of Mormonism, 1963, pg 154)

<https://archive.org/details/answerstogospelq02smit/page/184/mode/2up> ID#408

“There were no neutrals in the war in heaven. All took sides either with Christ or with Satan. Every man had his agency there, and men receive rewards here based upon their actions there, just as they will receive rewards hereafter for deeds done in the body. The Negro, evidently, is receiving the reward he merits.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1954 (Doctrines of Salvation, Vol. 1, pg 41)

<https://archive.org/details/JFSDoctrinesOfSalvation/page/n39/mode/2up> ID#409

“There is a reason why one man is born black and with other disadvantages, while another is born white with great advantages. The reason is that we once had an estate before we came here, and were obedient, more or less, to the laws that were given us there. Those who were faithful in all things there received greater blessings here, and those who were not faithful received less.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1954 (Doctrines of Salvation, Vol. 1, pg 39)

<https://archive.org/details/JFSDoctrinesOfSalvation/page/n37/mode/2up> ID#410

“Now here is a problem which to me is serious. A patriarch gave a blessing to an individual who had Negro blood in his veins and said you are of the House of Israel and entitled to all the blessings of Abraham, Isaac and Jacob. A Negro cannot hold the priesthood and not holding the priesthood they cannot, until the Lord removes the restriction, enter into the exaltation of the kingdom of God and that would not entitle them to all of the blessings of Abraham, Isaac and Jacob. That is a very serious matter and we should be extremely careful to know the Lord is speaking to us because Negroes cannot receive the fullness.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, October 11, 1958 (Meeting of Patriarchs with the General Authorities)

<https://www.fullerconsideration.com/PatriarchalBlessingRevelator/instructions.php> ID#415

“Q. We have a young man who joined the Church and there is a question as to his lineage. Is there any reason why they couldn't call upon the patriarch to see if he could give it to them, to see whether or not they have colored blood?

A. A patriarch has the right to have inspiration in a case of that kind. In a case where there might be a person suspected of having Negro blood, but it is not certain, they could go to a patriarch. He has the right to inspiration. In such a case the bishop should have the right inspiration too.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, October 11, 1958 (Meeting of Patriarchs with the General Authorities)

<https://www.fullerconsideration.com/PatriarchalBlessingRevelator/instructions.php> ID#416

“It is sought today in certain quarters to break down all race prejudice, and at the end of the road, which they who urge this see, is intermarriage. That is what it finally comes to. Now, you should hate nobody; you should give to every man and every woman, no matter what the color of his and her skin may be, full civil rights. You should treat them as brothers and sisters, but do not ever let that wicked virus get into your systems that brotherhood either permits or entitles you to mix races which are inconsistent. Biologically, it is wrong; spiritually, it is wrong.”

- J. Reuben Clark as Counselor in the First Presidency, June 8, 1946 (Plain Talk to Girls, address given to the executives of the Young Women's Mutual Improvement Association in Barratt Hall)

<https://archive.org/details/improvementera4908unse/page/n12/mode/1up?q=assaulted&view=theater> ID#419

"Some are heralding the fact that there was one of colored blood, Elijah Abel, who was ordained a Seventy in the early days. They go to the Church chronology and find the date of this ordination, and hold that up as saying that we departed from what was started way back, but they forget that also in Church history is another interesting observation. President Joseph F. Smith is quoted in a statement under date of August 26, 1908, when he referred to Elijah Abel who was ordained a Seventy in the days of the Prophet and to whom was issued a Seventy's certificate. This ordination, when found out, was declared null and void by the Prophet himself and so likewise by the next three presidents who succeeded the Prophet Joseph. Somehow because of a little lapse, or a little failure to do research properly, some people reach a conclusion that they had wanted to reach and to make it appear as though something had been done way back from which we had departed and which now ought to be set in order."

- Harold B. Lee as an Apostle, April 19, 1961 (BYU Speeches of the Year, 1961, pg7, 19:15 on audio) <https://web.archive.org/web/20201112013529/https://speeches.byu.edu/talks/harold-b-lee/right-things-right-reasons/> ID#426

"There are other forces sweeping this and other countries that would break down all social barriers as between races and that would nullify existing laws prohibiting legal marriage between certain races. There are still others who place apparently erroneous interpretations on the declaration to be found in the opening paragraphs of the Declaration of Independence to the effect that 'All men are created equal.' It is well that you as the youth of our land have from the fountain of unfailing truth, the Church of Jesus Christ, the truths of the scriptures concerning these important problems that involve the relationship of human beings to each other and to God, our Heavenly Father."

- Harold B. Lee as President of the Quorum of the Twelve Apostles, 1970 (Youth and the Church, pg 161) <https://archive.org/details/youthchurch0000leeh/page/160/mode/2up> ID#432

"There is no truth more plainly taught in the Gospel than that our condition in the next world will depend upon the kind of lives we live here. ...Is it not just as reasonable to suppose that the conditions in which we now live have been determined by the kind of lives we lived in the pre-existent world of spirits? That the apostles understood this principle is indicated by their question to the Master when the man who was blind from his birth was healed of his blindness, 'Master, who did sin, this man or his parents that he was born blind?' (John 9:2.) Now perhaps you will have a partial answer to some of your questions as to why, if God is a just Father, that some of his children are born of an enlightened race and in a time when the Gospel is upon the earth, while others are born of a heathen parentage in a benighted, backward country; and still others are born to parents who have the mark of a black skin with which the seed of Cain were cursed and whose descendants were to be denied the rights of the priesthood of God."

- Harold B. Lee as President of the Quorum of the Twelve Apostles, 1970 (Youth and the Church, pg 164) <https://archive.org/details/youthchurch0000leeh/page/164/mode/2up> ID#433

"This privilege of obtaining a mortal body on this earth is seemingly so priceless that those in the spirit world, even though unfaithful or not valiant, were undoubtedly permitted to take mortal bodies although under penalty of racial or physical or nationalistic limitations."

- Harold B. Lee as President of the Quorum of the Twelve Apostles, 1970 (Youth and the Church, pg 165) <https://archive.org/details/youthchurch0000leeh/page/164/mode/2up> ID#434

"The Indians on the American continent are descendants of the tribes of Ephraim, Judah, Manasseh, we are told by the Book of Mormon. (Omni 15-19; 1 Nephi 5:14-16) Their dark skin was a curse put upon them because of their transgression, which in a day to come in their descendants will be lifted and they will become white and delightsome as they accept the Gospel and turn to the Lord."

- Harold B. Lee as President of the Quorum of the Twelve Apostles, 1970 (Youth and the Church, pg 167) <https://archive.org/details/youthchurch0000leeh/page/166/mode/2up> ID#435

"Millions of souls have come into this world with the mark that was put upon Cain's posterity and have been denied the privileges of the priesthood and the fulness of the blessings of the Gospel. Concerning them one of our leaders has expressed this opinion: 'I believe that race is the one through which it is ordained those spirits that were not valiant in the great rebellion in heaven should come; who, through their indifference or lack of integrity to righteousness, rendered themselves unworthy of the priesthood and its powers, and hence it is withheld from them to this day.' (B.H. Roberts-- Contributor, 6:297.)"

- Harold B. Lee as President of the Quorum of the Twelve Apostles, 1970 (Youth and the Church, pg 167) <https://archive.org/details/youthchurch0000leeh/page/166/mode/2up> ID#436

"To impress the grave consequences and the seriousness of intermarriage as between those of different races and particularly with reference to intermarriage with the seed of Cain, President Brigham Young made this remark in an address before the legislature: '... that mark shall remain upon the seed of Cain until the seed of Abel shall be redeemed, and Cain shall not receive the priesthood until the time of that redemption. Any man having one drop of the seed of Cain in him cannot receive the priesthood...' (Wilford Woodruff, page 351.) Surely no one of you who is an heir to a body of more favored lineage would knowingly intermarry with a race that would condemn your posterity to penalties that have been placed upon the seed of Cain by the judgments of God."

- Harold B. Lee as President of the Quorum of the Twelve Apostles, 1970 (Youth and the Church, pg 168) <https://archive.org/details/youthchurch0000leeh/page/168/mode/2up> ID#437

"It might not be amiss likewise to urge upon you the most serious consideration of any question of your possible intermarriage with individuals of any other race than your own. No one of you with safety can defy the laws of heredity and the centuries of training that have developed strong racial characteristics and tendencies among the distinctive peoples of the earth and then expect to find a happy, congenial family relationship from such a union."

- Harold B. Lee as President of the Quorum of the Twelve Apostles, 1970 (Youth and the Church, pg 168) <https://archive.org/details/youthchurch0000leeh/page/168/mode/2up> ID#438

"Throughout Central and South America there are likewise silent witnesses in uncovered cities attesting to the existence of a superior civilization whose voices are now silent. What happened to the illustrious

civilizations that have left these monuments of their culture? If the uncivilized Indian tribes found by early explorers are their descendants, why has there been such a decline and what caused their degradation?"

- Harold B. Lee as President of the Quorum of the Twelve Apostles, 1970 (Youth and the Church, pg 215) <https://archive.org/details/youthchurch0000leeh/page/214/mode/2up> ID#439

"Some years ago I was in Japan visiting the servicemen on the northern island of Hokiado. A young man was called to speak in one of the services. He was a tall, handsome, curly haired young man and took the text that I have just quoted from the Master's prayer, 'I pray that thou wilt keep us from evil.' He delivered a great sermon on the subject of chastity. He closed by saying, 'Rather than lose my virtue I would rather die and have my body sent home in a pine box and my dog tags follow after.' Then he bore his testimony and as he started to walk away from the pulpit he staggered and fell over the pulpit in a dead faint. As we lifted him off the pulpit and worked over him, the mission president turned to me and said, 'I wonder if he has a bad heart?' I said, 'I think I detected something in that young man while he was speaking. There seemed to be something contending inside him against what he was saying.' Later I said to him, 'Young man, you've made a great impression upon us when you said that rather than lose your virtue you would rather die and have your body sent home in a pine box and your dog tags follow after. But son, the devil heard you just as well as we heard you, and if I don't miss my guess, you may almost have to give your life in order to keep yourself morally clean.' I learned that just before we came he had been tempted to go into the wicked city near one of the air bases in the northern part of Hokiado. Filthy women were plying their trade trying to trap these young men into their filthy clutches... The last time I saw him he was coming up the aisle with a lovely girl holding onto his arm and in his arms there was a bundle of loveliness—a beautiful new babe... In the baby's veins there was no tainted blood because through the graces and mercies of good friends and the fact that a mother was praying for him, and that he had been taught to keep the commandments, he had now escaped the clutches of the power of evil."

- Harold B. Lee as President of the Quorum of the Twelve Apostles, 1970 (Youth and the Church, pg 227-228) <https://archive.org/details/youthchurch0000leeh/page/228/mode/2up> ID#440

"Very soon there will be an Indian boy paired off in missionary work with each white boy, and this will happen in the other Lamanite missions, I am sure. The day of the Lamanites is nigh. For years they have been growing delightful, and they are now becoming white and delightful, as they were promised."

- Spencer W. Kimball as an Apostle, October 1960 (General Conference) <https://www.lds-general-conference.org/> ID#445

"In this picture of the twenty Lamanite missionaries, fifteen of the twenty were as light as Anglos, five were darker but equally delightful."

- Spencer W. Kimball as an Apostle, October 1960 (General Conference) <https://www.lds-general-conference.org/> ID#446

"These young members of the Church are changing to whiteness and delightfulness. One white elder jokingly said that he and his companion were donating blood regularly to the hospital in the hope that the process might be accelerated."

- Spencer W. Kimball as an Apostle, October 1960 (General Conference) <https://www.lds-general-conference.org/> ID#447

"The children in the home placement program in Utah are often lighter than their brothers and sisters in the hogans on the reservation. At one meeting a father and mother and their sixteen-year-old daughter we represent, the little member girl—sixteen—sitting between the dark father and mother, and it was evident she was several shades lighter than her parents—on the same reservation, in the same hogan, subject to the same sun and wind and weather. There was the doctor in a Utah city who for two years had had an Indian boy in his home who stated that he was some shades lighter than the younger brother just coming into the program from the reservation. These young members of the Church are changing to whiteness and to delightsomeness."

- Spencer W. Kimball as an Apostle, October 1960 (General Conference) <https://www.lds-general-conference.org/> ID#448

"The day of the Lamanites is here! Young white missionaries throughout the Church are happy in the service, glad that they were called to this special mission, some planning to change their college majors when they return from their missions so they can work among the Indians. I see a dependent people becoming independent; for example, I see them coming in their pickups to meetings, whereas a decade ago they needed to be picked up by the missionaries, fed, and coddled. Some still must learn, but they are making progress; for instance, a party was arranged by two missionaries -- the Indian people to bring the food, the elders to furnish the punch. When they assembled, they had only punch to drink. Later another party was arranged -- the Indians to bring the food and the elders to bring the punch. They had both food and drink. They are learning."

- Spencer W. Kimball as an Apostle, October 1960 (General Conference) <https://www.lds-general-conference.org/> ID#449

"Now, the brethren feel that it is not the wisest thing to cross racial lines in dating and marrying."

- Spencer W. Kimball as an Apostle, January 5, 1965 (Brigham Young University Devotional, *Love vs. Lust*) <https://speeches.byu.edu/talks/spencer-w-kimball/love-vs-lust/> ID#456

"When I said you must teach your people to overcome their prejudices and accept the Indians, I did not mean that you would encourage intermarriage."

- Spencer W. Kimball as President of the Church, 1982 (The Teachings of Spencer W. Kimball, pg 302) <https://books.google.com/books?id=TA6QAAAAMAAJ&focus=searchwithinvolume&q=intermarriage> ID#470

"When one considers marriage, it should be an unselfish thing, but there is not much selflessness when two people of different races plan marriage. They must be thinking selfishly of themselves."

- Spencer W. Kimball as President of the Church, 1982 (The Teachings of Spencer W. Kimball, pg 303) <https://books.google.com/books?id=TA6QAAAAMAAJ&focus=searchwithinvolume&q=%22different+races+plan+marriage%22> ID#471

"We are unanimous, all of the Brethren, in feeling and recommending that Indians marry Indians, and Mexicans marry Mexicans; the Chinese marry Chinese and the Japanese marry Japanese; that the Caucasians marry the Caucasians, and the Arabs marry Arabs."

- Spencer W. Kimball as President of the Church, 1982; Gordon B. Hinckley, Marion G. Romney, and N. Eldon Tanner as Counselors in the First Presidency; Thomas S. Monson, Ezra Taft Benson, Howard W. Hunter, Boyd K. Packer, L. Tom Perry, Bruce R. McConkie, Mark E. Petersen, LeGrand Richards, James E. Faust, David B. Haight, Marvin J. Ashton, and Neal A. Maxwell as Apostles (The Teachings of Spencer W. Kimball, pg 303)
<https://books.google.com/books?id=TA6QAAAAMAAJ&focus=searchwithinvolume&q=unanimous> ID#472

"There is no doubt that the so-called civil rights movement as it exists today is used as a Communist program for revolution in America just as agrarian reform was used by the Communists to take over China and Cuba."

- Ezra Taft Benson as an Apostle, 1967 (General Conference) <https://www.lds-general-conference.org/> ID#473

"Christ taught that we should be in the world but not of it. Yet there are some in our midst who are not so much concerned about taking the gospel into the world as they are about bringing worldliness into the gospel. They want us to be in the world and of it. They want us to be popular with the worldly even though a prophet has said that this is impossible, for all hell would then want to join us. Through their own reasoning and a few misapplied scriptures, they try to sell us the precepts and philosophies of men. They do not feel the Church is progressive enough -- they say that it should embrace the social and socialist gospel of apostate Christendom. They are bothered that President McKay believes that 'the social side of the Restored Gospel is only an incident of it; it is not the end thereof.' (Letter of the First Presidency to Dr. Lowry Nelson, July 17, 1947.) They attack the Church for not being in the forefront of the so-called 'civil rights movement.' They are embarrassed over some Church doctrine, and as Lehi foretold, the scoffing of the world over this and other matters will cause some of them to be ashamed and they shall fall away. (See 1 Ne. 8:28.)"

- Ezra Taft Benson as an Apostle, 1969 (General Conference) <https://www.lds-general-conference.org/> ID#474

"The Communist strategists call this alternate plan a 'proletarian' revolution. This plan is as follows: Using unidentified Communist agents and non-Communist sympathizers in key positions in government, in communications media, and in mass organizations, such as labor unions and civil rights groups, demand more and more government power as the solution to all civil rights problems. Total government is the objective of Communism. Without calling it by name, build Communism piece by piece through mass pressures for presidential decrees, court orders, and legislation that appear to be aimed at improving civil rights and other social reforms."

- Ezra Taft Benson as an Apostle, 1967 (General Conference) <https://www.lds-general-conference.org/> ID#475

"Not one in a thousand Americans -- black or white -- really understands the full implications of today's civil rights agitation. The planning, direction, and leadership come from the Communists, and most of those are white men who fully intend to destroy America by spilling Negro blood, rather than their own."

- Ezra Taft Benson as an Apostle, 1967 (General Conference) <https://www.lds-general-conference.org/> ID#476

"Before I left for Europe I warned how the communists were using the civil rights movement to promote revolution and eventual takeover of this country. When are we going to wake up? What do you know about the dangerous civil rights agitation in Mississippi! Do you fear the destruction of all vestiges of state government? Now brethren, the Lord never promised there would not be traitors in the Church. We have the ignorant, the sleepy and the deceived who provide temptations and avenues of apostasy for the unwary and the unfaithful, but we have a prophet at our head and he has spoken. Now what are we going to do about it?"

- Ezra Taft Benson as an Apostle, October 6, 1965 (General Conference Address, *Not Commanded in All Things*, unaltered version in David O. McKay Scrapbook #79, David O. McKay Papers, Special Collections, Marriott Library, University of Utah) https://books.google.com/books?id=Pn20CgAAQBAJ&pg=PA79&lpg=PA79&dq=%22dangerous+civil+rights+agitation+in+Mississippi%22&source=bl&ots=J00c1VtKdB&sig=ACfU3U3g7_jyw4a8SkznXwW5l12V45wkA&hl=en&sa=X&ved=2ahUKewjtiY25sOrxAhWXLc0KHSTBGiQ6AEwCxoECCkQAw#v=onepage&q=%22dangerous%20civil%20rights%20agitation%20in%20Mississippi%22&f=false ID#477

"Today, human rights in property are being restricted and threatened as never before. Much of this is being done in the name of 'social justice' and 'civil rights.' What it all adds up to, however, is an attempt to level all men by government regulation and rule."

- Ezra Taft Benson as an Apostle, 1967 (An Enemy Hath Done This) <https://archive.org/details/enemyhathdonethi00bens/page/20/mode/2up> ID#478

"Our Republic and Constitution are being destroyed while enemies of freedom are being aided. How? In ten ways: ... 7. By lawlessness in the name of civil rights."

- Ezra Taft Benson as an Apostle, 1967 (An Enemy Hath Done This) <https://archive.org/details/enemyhathdonethi00bens/page/40/mode/2up> ID#479

"CHAPTER 13 CIVIL RIGHTS - TOOL OF COMMUNIST DECEPTION"

- Ezra Taft Benson as an Apostle, 1967 (An Enemy Hath Done This) <https://archive.org/details/enemyhathdonethi00bens/page/188/mode/2up> ID#480

"The Prophet Joseph Smith understood this principle when he said, 'The curse is not yet taken off from the sons of Canaan, neither will be until it is affected by as great a power as caused it to come; and the people who interfere the least with the purposes of God in this matter, will come under the least condemnation before Him; and those [abolitionists] who are determined to pursue a course, which shows an opposition, and a feverish restlessness against the decrees of the Lord, will learn, when perhaps it is too late for their own good, that God can do His own work, without the aid of those who

are not dictated by His counsel.' The World largely ignores the first and great commandment - to love God - but talks a lot about loving their brother. They worship the altar of man. Would Nephi have slain Laban if he put the love of neighbor above the love of God? Would Abraham have taken Isaac up for a sacrifice if he put the second commandment first?"

- Ezra Taft Benson as an Apostle, 1967 (An Enemy Hath Done This, Chapter 13: CIVIL RIGHTS - TOOL OF COMMUNIST DECEPTION, pg 190)
<https://archive.org/details/enemyhathdonethi00bens/page/190/mode/2up> ID#481

"Such timely counsel could help save our country from communism, as the same 'masters of deceit' are showing the same false solicitude for the unfortunate in the name of civil rights."

- Ezra Taft Benson as an Apostle, 1967 (An Enemy Hath Done This, Chapter 13: CIVIL RIGHTS - TOOL OF COMMUNIST DECEPTION, pg 191)
<https://archive.org/details/enemyhathdonethi00bens/page/190/mode/2up> ID#482

"From the beginning of the so-called Negro Revolution and the insane antics identified with it... I had opposed all of the marches on Washington and other mob demonstrations, recognizing them as part of the Red techniques of agitation, infiltration, and subversion."

- Ezra Taft Benson as an Apostle, 1967 (Quoting George S. Schuyler; An Enemy Hath Done This, Chapter 13: CIVIL RIGHTS - TOOL OF COMMUNIST DECEPTION, pg 191)
<https://archive.org/details/enemyhathdonethi00bens/page/192/mode/2up> ID#483

"Police should not be encumbered by civilian review boards... Persistent cries of 'police brutality' should be recognized for what they are - attempts to discredit our police and discourage them from doing their job to the best of their ability."

- Ezra Taft Benson as an Apostle, 1967 (An Enemy Hath Done This, pg 198)
<https://archive.org/details/enemyhathdonethi00bens/page/198/mode/2up> ID#484

"The man who is generally recognized as the leader of the so-called civil rights movement today in America [Martin Luther King Jr.] is a man who has lectured at a communist training school, who has solicited funds through communist sources, who hired a communist as a top-level aide, who has affiliated with communist fronts, who is often praised in the communist press, and who unquestionably parallels the communist line. This same man advocates the breaking of the law and has been described by J. Edgar Hoover as 'the most notorious liar in the country.' (U.S. News and World Report, November 30, 1964.) I warn you, *unless we wake up soon and do something about the conspiracy, the communist-inspired civil rights riots of the past will pale into insignificance compared to the bloodshed and destruction that lie ahead in the near future.*"

- Ezra Taft Benson as an Apostle, 1967 (An Enemy Hath Done This, pg 310)
<https://archive.org/details/enemyhathdonethi00bens/page/310/mode/2up> ID#485

"The leadership program, the members and the accomplishments of the John Birch Society [An organization that opposed the Civil Rights Movement and the Civil Rights Act of 1964] have been impressive to me. It has also been impressive that a number of former F.B.I. officials, counterspys,

intelligence officers, and others who have associated in like occupations have either endorsed or joined the John Birch Society.”

- Ezra Taft Benson as an Apostle, May 28, 1965 (Letter to J. Edgar Hoover, pg 3)
<https://archive.org/details/benson-ezra-taft-letter-to-j.-edgar-hoover/page/n1/mode/2up>
ID#494

“God has commanded Israel not to intermarry. To go against this commandment of God would be in sin. Those who willfully sin with their eyes open to this wrong will not be surprised to find that they will be separated from the presence of God in the world to come. This is spiritual death.”

- Mark E. Petersen as an Apostle, August 27, 1954 (Race Problems - As They Affect The Church, Convention of Teachers of Religion on the College Level, Brigham Young University)
<https://archive.org/details/RaceProblemsAsTheyAffectTheChurchMarkEPetersen/mode/2up>
ID#499

“No person having the least particle of Negro blood can hold the Priesthood.”

- Mark E. Petersen as an Apostle, August 27, 1954 (Race Problems - As They Affect The Church, Convention of Teachers of Religion on the College Level, Brigham Young University)
<https://archive.org/details/RaceProblemsAsTheyAffectTheChurchMarkEPetersen/mode/2up>
ID#500

“It does not matter if they are one-sixth Negro or one-hundred and sixth, the curse of no Priesthood is the same. If an individual who is entitled to the Priesthood marries a Negro, the Lord has decreed that only spirits who are not eligible for the Priesthood will come to that marriage as children. To intermarry with a Negro is to forfeit a nation of Priesthood holders.”

- Mark E. Petersen as an Apostle, August 27, 1954 (Race Problems - As They Affect The Church, Convention of Teachers of Religion on the College Level, Brigham Young University)
<https://archive.org/details/RaceProblemsAsTheyAffectTheChurchMarkEPetersen/mode/2up>
ID#501

“I think I have read enough to give you an idea of what the Negro is after. He is not just seeking the opportunity of sitting down in a cafe where white people eat. He isn't just trying to ride on the same streetcar or the same Pullman car with white people. It isn't that he just desires to go to the same theater as the white people. From this, and other interviews I have read, it appears that the Negro seeks absorption with the white race. He will not be satisfied until he achieves it by intermarriage. That is his objective and we must face it. We must not allow our feelings to carry us away, nor must we feel so sorry for Negroes that we will open our arms and embrace them with everything we have. Remember the little statement that we used to say about sin, 'First we pity, then endure, then embrace.'”

- Mark E. Petersen as an Apostle, August 27, 1954 (Race Problems - As They Affect The Church, Convention of Teachers of Religion on the College Level, Brigham Young University)
<https://archive.org/details/RaceProblemsAsTheyAffectTheChurchMarkEPetersen/mode/2up>
ID#502

"Now we are generous with the Negro. We are willing that the Negro have the highest education. I would be willing to let every Negro drive a Cadillac if they could afford it. I would be willing that they have all the advantages they can get out of life in the world. But let them enjoy these things among themselves. I think the Lord segregated the Negro and who is man to change that segregation? It reminds me of the scripture on marriage, 'what God hath joined together, let not man put asunder.' Only here we have the reverse of the thing - what God hath separated, let not man bring together again."

- Mark E. Petersen as an Apostle, August 27, 1954 (Race Problems - As They Affect The Church, Convention of Teachers of Religion on the College Level, Brigham Young University)
<https://archive.org/details/RaceProblemsAsTheyAffectTheChurchMarkEPetersen/mode/2up>
ID#503

"Think of the Negro, cursed as to the priesthood. Are we prejudiced against him? Unjustly, sometimes we're accused of having such a prejudice. But what does the mercy of God have for him? This Negro, who, in the pre-existence lived the type of life which justified the Lord in sending him to the earth in their lineage of Cain with a black skin, and possibly being born in darkest Africa -- if that Negro is willing when he hears the gospel to accept it, he may have many of the blessings of the gospel. In spite of all he did in the pre-existent life, the Lord is willing, if the Negro accepts the gospel with real, sincere faith, and is really converted, to give him the blessings of baptism and the gift of the Holy Ghost. If that Negro is faithful all his days, he can and will enter the Celestial Kingdom. He will go there as a servant, but he will get a celestial resurrection."

- Mark E. Petersen as an Apostle, August 27, 1954 (Race Problems - As They Affect The Church, Convention of Teachers of Religion on the College Level, Brigham Young University)
<https://archive.org/details/RaceProblemsAsTheyAffectTheChurchMarkEPetersen/mode/2up>
ID#504

"Is there reason then why the type of birth we receive in this life is not a reflection of our worthiness or lack of it in the pre-existent life? We must accept the justice of God. He is fair to all. With that in mind, we can account in no other way for the birth of some of the children of God in darkest Africa, or in flood-ridden China, or among the starving hordes of India, while some of the rest of us are born in the United States? We cannot escape the conclusion that because of performance in our pre-existence some of us are born as Chinese, some as Japanese, some as Indians, some as Negroes, some as Americans, some as Latter-day Saints. There are rewards and punishments, fully in harmony with His established policy in dealing with sinners and saints, rewarding all according to their deeds."

- Mark E. Petersen as an Apostle, August 27, 1954 (Race Problems - As They Affect The Church, Convention of Teachers of Religion on the College Level, Brigham Young University)
<https://archive.org/details/RaceProblemsAsTheyAffectTheChurchMarkEPetersen/mode/2up>
ID#505

"I would like to read to you now from The Way to Perfection, by President Joseph Fielding Smith. I believe the chapters in this book, three of them primarily, provide the best statement of our inter-racial position that I know anything about, and I certainly highly recommend them to you. I will begin to read under a section: 'Preassignment to nation or tribe: ...Is it not a reasonable belief that the Lord would select the most choice spirits to come to the better grades of nations? Is it not reasonable to believe that

less worthy spirits would come through less favored lineage? Does this not account in very large part for the various grades of color and degrees of intelligence we find in the Earth?"

- Mark E. Petersen as an Apostle, August 27, 1954 (Race Problems - As They Affect The Church, Convention of Teachers of Religion on the College Level, Brigham Young University)
<https://archive.org/details/RaceProblemsAsTheyAffectTheChurchMarkEPetersen/mode/2up>
ID#506

"Now what is our policy in regard to intermarriage? As to the Negro, of course, there is only one possible answer. We must not intermarry with the Negro..."

- Mark E. Petersen as an Apostle, August 27, 1954 (Race Problems - As They Affect The Church, Convention of Teachers of Religion on the College Level, Brigham Young University)
<https://archive.org/details/RaceProblemsAsTheyAffectTheChurchMarkEPetersen/mode/2up>
ID#507

"What is our advice with respect to intermarriage with Chinese, Japanese, Hawaiians and so on? I will tell you what advice I give personally. If a boy or girl comes to me claiming to be in love with a Chinese or Japanese or a Hawaiian or a person of any other dark race, I do my best to talk them out of it... I teach against inter-marriage of all kinds."

- Mark E. Petersen as an Apostle, August 27, 1954 (Race Problems - As They Affect The Church, Convention of Teachers of Religion on the College Level, Brigham Young University)
<https://archive.org/details/RaceProblemsAsTheyAffectTheChurchMarkEPetersen/mode/2up>
ID#508

"Now let's talk about segregation again for a few moments. Was segregation a wrong principle? When the Lord chose the nations to which the spirits were to come, determining that some would be Japanese and some would be Chinese and some Negroes and some Americans, He engaged in an act of segregation."

- Mark E. Petersen as an Apostle, August 27, 1954 (Race Problems - As They Affect The Church, Convention of Teachers of Religion on the College Level, Brigham Young University)
<https://archive.org/details/RaceProblemsAsTheyAffectTheChurchMarkEPetersen/mode/2up>
ID#509

"In placing a curse on Laman and Lemuel, He engaged in segregation. When He placed the mark upon Cain, He engaged in segregation. When he told Enoch not preach the gospel to the descendants of Cain who were black, the Lord engaged in segregation. When He cursed the descendants of Cain as to the Priesthood, He engaged in segregation."

- Mark E. Petersen as an Apostle, August 27, 1954 (Race Problems - As They Affect The Church, Convention of Teachers of Religion on the College Level, Brigham Young University)
<https://archive.org/details/RaceProblemsAsTheyAffectTheChurchMarkEPetersen/mode/2up>
ID#510

"Who placed the Negroes originally in darkest Africa? Was it some man, or was it God? And when He placed them there, He segregated them."

- Mark E. Petersen as an Apostle, August 27, 1954 (Race Problems - As They Affect The Church, Convention of Teachers of Religion on the College Level, Brigham Young University)
<https://archive.org/details/RaceProblemsAsTheyAffectTheChurchMarkEPetersen/mode/2up>
ID#511

"The Lord segregated the people both as to blood and place of residence. At least in the cases of the Lamanites and the Negro we have the definite word of the Lord Himself that he placed a dark skin upon them as a curse -- as a punishment and as a sign to all others. He forbade intermarriage with them under threat of extension of the curse. And He certainly segregated the descendants of Cain when He cursed the Negro as to the Priesthood, and drew an absolute line. You may even say He dropped an Iron curtain there. The Negro was cursed as to the Priesthood, and therefore, was cursed as to the blessings of the Priesthood. Certainly God made a segregation there."

- Mark E. Petersen as an Apostle, August 27, 1954 (Race Problems - As They Affect The Church, Convention of Teachers of Religion on the College Level, Brigham Young University)
<https://archive.org/details/RaceProblemsAsTheyAffectTheChurchMarkEPetersen/mode/2up>
ID#512

"We mustn't intermarry with the Negro. Why? If I were to marry a Negro woman and have children by her, my children would all be cursed as to the priesthood. Do I want my children cursed as to the priesthood? If there is one drop of Negro blood in my children, as I have read to you, they receive the curse. There isn't any argument, therefore, as to inter-marriage with the Negro, is there? There are 50 million negroes in the United States. If they were to achieve complete absorption with the white race, think what that would do. With 50 million negroes inter-married with us, where would the priesthood be? Who could hold it, in all America? Think of what that would do to the work of the Church!"

- Mark E. Petersen as an Apostle, August 27, 1954 (Race Problems - As They Affect The Church, Convention of Teachers of Religion on the College Level, Brigham Young University)
<https://archive.org/details/RaceProblemsAsTheyAffectTheChurchMarkEPetersen/page/n19/mode/2up>
ID#513

"Let us consider the great mercy of God for a moment. A Chinese, born in China with a dark skin, and with all the handicaps of that race, seems to have little opportunity. But think of the mercy of God to Chinese people who are willing to accept the gospel. In spite of whatever they might have done in the pre-existence to justify being born over there as Chinamen, if they now, in this life, accept the gospel and live it the rest of their lives they can have the Priesthood, go to the temple and receive endowments and sealings, and that means they can have exaltation. Isn't the mercy of God marvelous?"

- Mark E. Petersen as an Apostle, August 27, 1954 (Race Problems - As They Affect The Church, Convention of Teachers of Religion on the College Level, Brigham Young University)
<https://archive.org/details/RaceProblemsAsTheyAffectTheChurchMarkEPetersen/mode/2up>
ID#514

"Well, what about the removal of the curse? We know what the Lord has said in the Book of Mormon in regard to the Lamanites -- they shall become a white and delightsome people. I know of no scripture having to do with the removal of the curse from the Negro."

- Mark E. Petersen as an Apostle, August 27, 1954 (Race Problems - As They Affect The Church, Convention of Teachers of Religion on the College Level, Brigham Young University) <https://archive.org/details/RaceProblemsAsTheyAffectTheChurchMarkEPetersen/mode/2up> ID#515

"You remember that Brigham Young has said... 'When all of the other children of Adam have had the privilege of receiving the Priesthood and of coming into the Kingdom of God, and of being redeemed from the four quarters of the earth, and have received the resurrection from the dead, then it will be time enough to remove the curse from his posterity. He deprived his brother the privilege of pursuing his journey through life, and of extending his kingdom by multiplying upon the earth, and because he did this, he is the last to share the joys of the Kingdom of God.'"

- Mark E. Petersen as an Apostle, August 27, 1954 (Race Problems - As They Affect The Church, Convention of Teachers of Religion on the College Level, Brigham Young University) <https://archive.org/details/RaceProblemsAsTheyAffectTheChurchMarkEPetersen/mode/2up> ID#516

"President Woodruff added, 'The Lord said, "I will not kill Cain, but I will put a mark upon him," and that mark will be seen upon every face of every Negro upon the face of the earth. And it is the decree of God that that mark shall remain upon the seed of Cain, until the seed of Abel shall be redeemed, and Cain shall not receive his priesthood until the time of that redemption. Any man having one drop of the blood of Cain in him cannot receive the Priesthood.'"

- Mark E. Petersen as an Apostle, August 27, 1954 (Race Problems - As They Affect The Church, Convention of Teachers of Religion on the College Level, Brigham Young University) <https://archive.org/details/RaceProblemsAsTheyAffectTheChurchMarkEPetersen/mode/2up> ID#517

"After listening to your talk [in favor of] Civil Rights, I am very much concerned. Several others have expressed the same concern to me... I would like to suggest you read two items on this subject, both by the Prophet Joseph Smith. Turn to page 269 of Teachings Of The Prophet Joseph Smith by Joseph Fielding Smith, and read beginning the middle of the page under the caption, 'The Status of the Negro,' giving particular attention to the closing sentence on page 270. Also, read from History of the Church, Period 1, Volume 2, beginning on page 436, under the heading, 'The Prophet's Views on Abolition,' which article continues to the bottom of page 440. After reading this last-mentioned statement by the Prophet, then come back to the last paragraph on page 438, and give it some real thought."

- Delbert L. Stapley as an Apostle, January 23, 1964 (Letter to George W. Romney, Governor of Michigan) <https://archive.org/details/DelbertStapleyLetter/mode/2up> ID#526

"When I reflect upon the Prophet's statements and remember what happened to three of our nation's presidents who were very active in the Negro cause, I am sobered by their demise. They went contrary to the teachings of the Prophet Joseph Smith - unwittingly, no doubt, but nevertheless, the prophecy of Joseph Smith, '...those who are determined to pursue a course, which shows an opposition, and a feverish restlessness against the decrees of the Lord, will learn, when perhaps it is too late for their own

good, that God can do His own work, without the aid of those who are not dictated by His counsel,' has and will continue to be fulfilled."

- Delbert L. Stapley as an Apostle, January 23, 1964 (Letter to George W. Romney, Governor of Michigan) <https://archive.org/details/DelbertStapleyLetter/mode/2up> ID#527

"In this respect [the demise of those who are active in Civil Rights], let me give you a personal experience. A friend of mine in Arizona— not a Church member—a great champion of the colored race— came to me after my call into the Twelve, and acknowledged President McKay to be a Prophet of God. He wanted me to ask President McKay to inquire of the Lord to see if the Lord would not lift the curse from the colored race and give them the privileges of the Priesthood. I explained to him that the Lord had placed the curse upon the Negro, which denied him the Priesthood; therefore, it was the Lord's responsibility — not man's — to change His decision. This friend of mine met a very tragic end by drowning. He was a most enthusiastic advocate of the colored cause and went about promoting for them all the privileges, social opportunities, and participation enjoyed by the Whites."

- Delbert L. Stapley as an Apostle, January 23, 1964 (Letter to George W. Romney, Governor of Michigan) <https://archive.org/details/DelbertStapleyLetter/page/n1/mode/2up> ID#528

"I am sure you know that the Prophet Joseph Smith, in connection with the Negro problem of this country, proposed to Congress that they sell public lands and buy up the Negro slaves and transport them back to Africa from whence they came. I am sure the Prophet, with his vision and understanding, foresaw the problems we are faced with today with this race, which caused him to promote this program. The statements of the Prophet Joseph Smith have been a helpful influence on me because they accord with my own understandings regarding the Negro.

- Delbert L. Stapley as an Apostle, January 23, 1964 (Letter to George W. Romney, Governor of Michigan) <https://archive.org/details/DelbertStapleyLetter/page/n1/mode/2up> ID#529

"It is not right to force any class or race of people upon those of a different social order or race classification. People are happier when placed in the environment and association of like interests, racial instincts, habits, and natural groupings. I am enclosing a little booklet entitled Mormonism and the Negro, which you may already have. If not, it is an enlightening exposition and quite well reflects the Church position in regard to these people."

- Delbert L. Stapley as an Apostle, January 23, 1964 (Letter to George W. Romney, Governor of Michigan) <https://archive.org/details/DelbertStapleyLetter/page/n1/mode/2up> ID#530

"I am not against a Civil Rights Bill if it conforms to the views of the Prophet Joseph Smith according to the references above given. I fully agree the Negro is entitled to considerations also stated above, but not full social benefits nor inter-marriage privileges with the Whites, nor should the Whites be forced to accept them into restricted White areas. In my judgment, the present proposed Bill of Rights is vicious legislation. There needs to be some modification. The position of the Church cannot change until the Lord changes it Himself. Certainly I am not for exploiting racial or religious prejudices, but it is the present play-up to the Negro voters which is unnecessarily creating problems that by a more firm, sensible approach can be avoided."

- Delbert L. Stapley as an Apostle, January 23, 1964 (Letter to George W. Romney, Governor of Michigan) <https://archive.org/details/DelbertStapleyLetter/page/n1/mode/2up> ID#531

"Now, don't think I am against the Negro people, because I have several in my employ. We must understand and recognize their status and then, accordingly, provide for them. I just don't think we can get around the Lord's position in relation to the Negro without punishment for our acts; going contrary to that which He has revealed. The Lord will not permit His purposes to be frustrated by man."

- Delbert L. Stapley as an Apostle, January 23, 1964 (Letter to George W. Romney, Governor of Michigan) <https://archive.org/details/DelbertStapleyLetter/page/n1/mode/2up> ID#532

"Now, one other subject. It's been the policy of the Church—and it's been spoken on many occasions—that as the gathering of Israel is in Mexico for the Mexicans, in Tonga for the Tongans, in China for the Chinese, and so on, so has been our counsel as it relates to marriage. We've always counseled in the Church for our Mexican members to marry Mexicans, our Japanese members to marry Japanese, our Caucasians to marry Caucasians, our Polynesian members to marry Polynesians. The counsel has been wise."

- Boyd K. Packer as an Apostle, January 14, 1977 (BYU Devotional: *Follow the Rule*) <https://web.archive.org/web/20190710221655/https://speeches.byu.edu/talks/boyd-k-packer/follow-rule/> ID#556

"Plan, young people, to marry into your own race. This counsel is good, and I hope our branch presidents are listening and paying attention. The counsel is good."

- Boyd K. Packer as an Apostle, January 14, 1977 (BYU Devotional: *Follow the Rule*) <https://web.archive.org/web/20190710221655/https://speeches.byu.edu/talks/boyd-k-packer/follow-rule/> ID#557

Devaluing Others Based on Religiosity

The following statements appear to devalue others based on their religious beliefs or observance. Related concepts include shunning and encouragement of family estrangement. Also included are statements that it's better for people to die/suffer than disbelieve/sin.

"If there is a despicable character on the face of the earth, it is an apostate from this Church. He is a traitor who has deceived his best friends, betrayed his trust, and forfeited every principle of honor that God placed within him. They may think they are respected, but they are not. They are disgraced in their own eyes. There is not much honesty within them; they have forfeited their heaven, sold their birthright, and betrayed their friends. What will the devil do with such characters? Will he have them in his kingdom? Yes, he will be obliged to, because he is an apostate himself."

- Brigham Young as President of the Church, June 30, 1867 (Journal of Discourses 12:94, *Condition of Apostates*, etc.) <https://jod.mrm.org/12/93> ID#616

"The person that forsakes the faith of our Lord Jesus Christ will find himself ruined for time and eternity. How are they looked upon who have received the spirit of the Gospel and forsaken it? Heaven, with all its shining hosts, despises and pities them: they will not have them, and hell is ready to spew them out. With a few exceptions, they are despised by the good and wise among men, by the noble and ignoble: all despise them, and they are in a most miserable condition."

- Brigham Young as President of the Church, May 22, 1859 (Journal of Discourses 7:146, *The Necessity of Trials*, etc.) <https://jod.mrm.org/7/139> ID#618

"If a child or relative of mine forsakes the Gospel, the holy Priesthood, his God, and the kingdom of God, farewell to that child or relative, whether near or distant. I own none as relatives, only those who love and serve our Lord and Savior Jesus Christ."

- Brigham Young as President of the Church, January 19, 1862 (Journal of Discourses 9:155, *Evil Deeds, Evil Doers*, etc.) <https://jod.mrm.org/9/154> ID#323

"Elders, never love your wives one hair's breadth further than they adorn the Gospel, never love them so but that you can leave them at a moment's warning without shedding a tear. Should you love a child any more than this? No."

- Brigham Young as President of the Church, June 15, 1856 (Journal of Discourses 3:354, *The Order of Progression in Knowledge*, etc.) <https://jod.mrm.org/3/354> ID#325

"Be careful, O, ye mothers in Israel, and do not teach your daughters in future, as many of them have been taught, to marry out of Israel. Woe to you who do it; you will lose your crowns as sure as God lives."

- Brigham Young as President of the Church, June 30, 1867 (Journal of Discourses 12:97, *Condition of Apostates*, etc.) <https://jod.mrm.org/12/93> ID#614

"What was the cause of the first, or one of the first, curses that came upon Israel? I will tell you. One of the first transgressions of the family called Israel, was their going to other families or other nations to select partners. This was one of the great mistakes made by the children of Abraham, Isaac and Jacob, for they would go and marry with other families, although the Lord had forbidden them to do so, and had given them a very strict and stringent law on the subject. He commanded them not to marry among the Gentiles, but they did and would do it."

- Brigham Young as President of the Church, June 27, 1873 (Journal of Discourses 16:111, *Continued Obedience to the Laws of God, Etc.*) <https://jod.mrm.org/12/93> ID#617

"I will now ask the sisters, do you believe that you are worthy of any greater love than you bestow upon your children? Do you believe that you should be beloved by your husbands and parents any further than you acknowledge and practise the principle of eternal lives? Every person who understands this principle would answer in a moment, 'Let no being's affections be placed upon me any further than mine are on eternal principles -- principles that are calculated to endure and exalt me, and bring me up to be an heir of God and a joint heir with Jesus Christ.' This is what every person who has a correct understanding would say."

- Brigham Young as President of the Church, June 15, 1856 (Journal of Discourses 3:354, *The Order of Progression in Knowledge, etc.*) <https://jod.mrm.org/3/354> ID#327

"The time is coming when justice will be laid to the line and righteousness to the plummet; when we shall take the old broad sword and ask, 'Are you for God?' and if you are not heartily on the Lord's side, you will be hewn down."

- Brigham Young as President of the Church, March 2, 1856 (Journal of Discourses 3:226, *The Necessity of the Saints Living Up to the Light Which Has Been Given Them*) <https://jod.mrm.org/3/221> dID#313

"I say, rather than that apostates should flourish here, I will unsheath my bowie knife, and conquer or die. [Great commotion in the congregation, and a simultaneous burst of feeling, assenting to the declaration.] Now, you nasty apostates, clear out, or judgment will be put to the line, and righteousness to the plummet. [Voices, generally, 'go it, go it.'] If you say it is right, raise your hands. [All hands up.] Let us call upon the Lord to assist us in this, and every good work."

- Brigham Young as President of the Church, March 27, 1853 (Journal of Discourses 1:83, *Apostates, Dream, etc.*) <https://jod.mrm.org/1/81> dID#314

"There is not a man or woman, who violates the covenants made with their God, that will not be required to pay the debt. The blood of Christ will never wipe that out, your own blood must atone for it."

- Brigham Young as President of the Church, March 16, 1856 (Journal of Discourses 3:247, *Instructions to the Bishops, etc.*) <https://jod.mrm.org/3/243> dID#178

"I have not a doubt but there will be hundreds who will leave us and go away to our enemies. I wish they would go this fall: it might relieve us from much trouble; for if men turn traitors to God and His Servants, their blood will surely be shed, or else they will be damned, and that too according to their covenants."

- Heber C. Kimball as Counselor in the First Presidency, August 16, 1857 (Journal of Discourses 4:375 *The Limits of Forbearance*, etc.) <https://jod.mrm.org/4/374> dID#184

"I say what ought such a people to do with covenant breakers? 'Why,' says one, 'forgive them to to be sure.' Very good, but what else ought they to do? What does the apostle [Paul] say? He says they are worthy of death. I wonder whether he was really in earnest or happened to get into a wild freak and advanced principles and sentiments that were incorrect. I am inclined to believe his decision was a correct one."

- Jedediah M. Grant as Counselor in the First Presidency, July 27, 1854 (Deseret News 1) <https://contentdm.lib.byu.edu/digital/collection/desnews1/id/175293/rec/20> dID#353

"Then what ought this meek people who keep the commandments of God unto them? 'Why' says one, 'they ought to pray to the Lord to kill them.' I want to know if you would wish the Lord to come down and do all your dirty work? Many of the latter day saints will pray and petition and supplicate the Lord to do a thousand things they themselves would be ashamed to do. I would like men never to ask Jesus Christ the Lamb of God, his Father, their associates, or the angels of the high heavens to do anything they would not be willing to do themselves. When a man prays for a thing he ought to be willing to perform it himself but if the latter day saints should put to death the covenant breakers it would try the faith of the very meek, just, and pious ones among them and it would cause a great deal of whining in Israel."

- Jedediah M. Grant as Counselor in the First Presidency, July 27, 1854 (Deseret News 1) <https://contentdm.lib.byu.edu/digital/collection/desnews1/id/175293/rec/20> dID#354

"What! do you believe that people would do right, and keep the law of God, by actually putting to death the transgressors? Putting to death transgressors would exhibit the law of God, no difference by whom it was done; that is my opinion."

- Jedediah M. Grant as Counselor in the First Presidency, July 27, 1854 (Deseret News 1) <https://contentdm.lib.byu.edu/digital/collection/desnews1/id/175293/rec/20> dID#356

"You talk of the endowments that will make you acquainted with God. You talk of his ordinances; but as you advance, you will take upon yourselves more responsibilities and covenants... If you shall thus advance, and then turn and trample the holy commandments of God under your feet, and become traitors to the people of God, would you not be worthy of death? I think you would."

- Jedediah M. Grant as Counselor in the First Presidency, July 27, 1854 (Deseret News 1) <https://contentdm.lib.byu.edu/digital/collection/desnews1/id/175293/rec/20> dID#359

"Do you believe you would kill me if I broke the covenants of God, and you had the Spirit of God? Yes; and the more Spirit of God I had, the more I should strive to save your soul by spilling your blood, when you had committed sins that could not be remitted by baptism."

- Jedediah M. Grant as Counselor in the First Presidency, July 27, 1854 (Deseret News 1) <https://contentdm.lib.byu.edu/digital/collection/desnews1/id/175293/rec/20> dID#360

"You may think that I am not teaching you Bible doctrine, but what says the apostle Paul? I would ask how many covenant breakers there are in this city and in this kingdom. I believe that there are a great many; and if they are covenant breakers we need a place designated, where we can shed their blood."

- Jedediah M. Grant as Counselor in the First Presidency, September 21, 1856 (Journal of Discourses 4:49 *Rebuking Iniquity*) <https://jod.mrm.org/4/49> dID#187

"There is no true Latter-day Saint who would not rather bury a son or a daughter than to have him or her lose his or her virtue -- realizing that virtue is of more value than anything else in all the world."

- Heber J. Grant as President of the Church, 1944 (General Conference) <https://www.lds-general-conference.org/> ID#373

"How can one believe in God and his scriptures and yield to unchastity? It is wholly wrong. President David O. McKay has pleaded: 'Your virtue is worth more than your life. Please, young folk, preserve your virtue even if you lose your lives.'"

- David O. McKay as President of the Church (Quoted by Spencer W. Kimball, *The Miracle of Forgiveness*, pg 63) <https://archive.org/details/miracleofforgivekimb00kimb/page/62/mode/2up?> ID#390

"Sexual purity is youth's most precious possession; it is the foundation of all righteousness. Better dead, clean, than alive, unclean."

- Harold B. Lee as an Apostle, 1942 (General Conference) <https://www.lds-general-conference.org/> ID#424

"May I remind you of what you repeated some years ago as a slogan in the MIA. It was a quotation from a portion of a message of the First Presidency particularly to servicemen in military service during some of these strenuous, difficult times through which you and others like you have lived. This is what the First Presidency wrote: 'How glorious and near to the angels is youth that is clean. This youth has joy unspeakable here and eternal happiness hereafter. Sexual purity is youth's most precious possession. It is the foundation of all righteousness. better dead clean, than alive unclean.'"

- Harold B. Lee as an Apostle, 1954 (General Conference) <https://www.lds-general-conference.org/> ID#425

"Some years ago I was in Japan visiting the servicemen on the northern island of Hokiado. A young man was called to speak in one of the services... He closed by saying, 'Rather than lose my virtue I would rather die and have my body sent home in a pine box and my dog tags follow after.' ... Later I said to him, 'Young man, you've made a great impression upon us when you said that rather than lose your virtue you would rather die and have your body sent home in a pine box and your dog tags follow after.'"

- Harold B. Lee as President of the Quorum of the Twelve Apostles, 1970 (Youth and the Church, pg 227-228) <https://archive.org/details/youthchurch0000leeh/page/228/mode/2up> dID#440

"Also far-reaching is the effect of loss of chastity. Once given or taken or stolen it can never be regained. Even in a forced contact such as rape or incest, the injured one is greatly outraged. If she has not cooperated and contributed to the foul deed, she is of course in a more favorable position. There is no

condemnation when there is no voluntary participation. It is better to die in defending one's virtue than to live having lost it without a struggle."

- Spencer W. Kimball as an Apostle, 1969 (The Miracle of Forgiveness, pg 196)
<https://archive.org/details/miracleofforgivekimb00kimb/page/196/mode/2up?> ID#457

"You will recall, of course, Alma's teaching his son Corianton that unchastity is the most serious offense there is in the sight of God, save murder only. You will remember, too, these words from Paul's first epistle to the Corinthians: Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy. (1 Cor. 3:16-17.) Ten years ago the First Presidency said to the youth of the Church, 'Better dead clean, than alive unclean.'"

- Marion G. Romney as an Apostle, 1952 (General Conference) <https://www.lds-general-conference.org/> ID#534

"Some years ago the First Presidency said to the youth of the Church, 'Better dead, clean, than alive, unclean' (In Conference Report, Apr. 1942, p. 89). I remember how my father impressed the seriousness of unchastity upon my mind. He and I were standing in the railroad station in Rexburg, Idaho, in the early morning of November 12, 1920. We heard the train whistle and knew that in three minutes I would be on my way to Australia to fill a mission. In that short interval my father said to me, among other things, 'My son, you are going a long way from home. But your mother and I, your brother and sisters, will be with you constantly in our thoughts and prayers, we shall rejoice with you in your successes, and we shall sorrow with you in your disappointments. When you are released and return, we shall be glad to greet you and welcome you back into the family circle. But remember this, my son, we would rather come to this station and take your body off the train in a casket than to have you come home unclean, having lost your virtue.'"

- Marion G. Romney as Counselor in the First Presidency, April 1979 (General Conference, *Trust in the Lord*) <https://www.churchofjesuschrist.org/study/general-conference/1979/04/trust-in-the-lord?lang=eng> ID#536

"To the boys of our Church, upon entering the Armed Forces and leaving their homes, the Presidency of the Church made this statement: 'Better dead clean than alive unclean.'"

- Legrand Richards as an Apostle, 1952 (General Conference) <https://www.lds-general-conference.org/> ID#539

"I know what my mother expects. I know what she's saying in her prayers. She'd rather have me come home [from the mission] dead than unclean."

- Gordon B. Hinckley as an Apostle, 1969 (General Conference) <https://www.lds-general-conference.org/> ID#543

"Remember: when you see the bitter apostate, you do not see only an absence of light, you see also the presence of darkness. Do not spread disease germs."

- Boyd K. Packer as an Apostle, August 22, 1981 (CES Symposium, *The Mantle is Far, Far Greater Than the Intellect*, Brigham Young University)
<https://archive.org/details/TheMantleIsFarFarGreaterThanTheIntellect> dID#559

"Never take counsel from those who do not believe."

- Russell M. Nelson as President of the Church, 2023 (General Conference, *Think Celestial*)
<https://www.churchofjesuschrist.org/study/general-conference/2023/10/51nelson?lang=eng> ID#581

"I hope there's no one within the sound of my voice that wants to go home [from their mission]. That just comes to me, it makes me wonder whether there's someone here who does want to go home, because that wasn't even remotely in my mind. I don't know who you are, and I don't know how seriously you're entertaining the thought. But don't you ever go home. Don't you dare leave this place. Not for God's sake. Not for the church's sake, not for President Hinckley's sake. Somehow, I think they can probably handle it. But don't you dare leave here... for your sake. I have lived on and off, in my General Authority life, I have come in contact around the world with missionaries who did not see their mission through. I'm not talking about medical releases or emergencies or tragedies. I'm talking about somebody who just said, 'I don't like doing this, it's too hard and I'm going home, and let my mother take care of me.' I have met those people around the world. And if there is a more sorrowful, if there is a more anguished, and in a sense, if you promise not to misunderstand me, if there is, in a sense, a more pitiable group in all the world, I do not know who it is. Now that's strong language. That's really strong language. But I told you before, my mission means everything to me. I would, I would wrestle you to the floor, I would, I'd pull the curtains down, I'd get chains, I don't know, is there something around here that we can tie people with? I don't see anything to tie people with! I'd rip the cords off the television camera to keep you here. Not for our sake, not for you know, you think one little missionary in 58,000, yeah that isn't going to bring the church to its knees but it's going to ruin your life if you don't do the best thing you've ever had a chance to do. However hard it is, and however hard it may yet be."

- Jeffrey R. Holland as an Apostle, 2022 (Provo Missionary Training Center Devotional)
<https://youtu.be/3s5Wq4Z4kMk> ID#255

Gender Prejudice

The following statements appear to condone prejudice towards women:

“Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.”

- Joseph Smith as President of the Church, November 16, 1835 (Letter to the Elders of the Church) <https://www.josephsmithpapers.org/paper-summary/letter-to-the-elders-of-the-church-16-november-1835/3> ID#284

“Wives submit yourselves unto your own husbands, as it is fit in the Lord.”

- Joseph Smith as President of the Church, November 16, 1835 (Letter to the Elders of the Church) <https://www.josephsmithpapers.org/paper-summary/letter-to-the-elders-of-the-church-16-november-1835/3> ID#285

“I exhort you, masters, fathers, and husbands, to be affectionate and kind to those you preside over. And let them be obedient, let the wife be subject to her husband, and the children to their parents.”

- Brigham Young as President of the Church, April 8th, 1852 (Journal of Discourses 1:69, *Education*) <https://jod.mrm.org/1/66> ID#613

“And then let the father be the head of the family, the master of his own household; and let him treat them as an angel would treat them; and let the wives and the children say amen to what he says, and be subject to his dictates, instead of dictating the man, instead of their trying to govern him.

- Brigham Young as President of the Church, September 21, 1856 (Journal of Discourses 4:55, *The People of God Disciplined By Trials, Etc.*) <https://jod.mrm.org/4/51> ID#612

“I am now almost daily sealing young girls to men of age and experience. Love your duties, sisters. Are you sealed to a good man? Yes, to a man of God. It is for you to bear fruit and bring forth, to the praise of God, the spirits that are born in yonder heavens and are to take tabernacles on the earth.”

- Brigham Young as President of the Church, April 7, 1861 (Journal of Discourses 9:37, *The Gifts of God, etc.*) <https://jod.mrm.org/9/31> ID#315

“Sisters, do you wish to make yourselves happy? Then what is your duty? It is for you to bear children... Do you look forward to that? Or are you tormenting yourselves by thinking that your husbands do not love you? I would not care whether they loved a particle or not; but I would cry out, like one of old, in the joy of my heart, ‘I have got a man from the Lord! Hallelujah! I am a mother—I have borne an image of God!’”

- Brigham Young as President of the Church, April 7, 1861 (Journal of Discourses 9:37, *The Gifts of God, etc.*) <https://jod.mrm.org/9/31> ID#316

"Sisters, do not ask whether you can make yourselves happy, but whether you can do your husband's will, if he is a good man."

- Brigham Young as President of the Church, April 7, 1861 (Journal of Discourses 9:38, *The Gifts of God, etc.*) <https://jod.mrm.org/9/31javel> ID#317

"I now inform every one of my sisters that when they come to get a divorce, paying me ten dollars for it, you may just as well tear off a piece of your shirttail and lay it by and call it a divorce so far as any good that piece of paper called a divorce will do you... To return to the thread of the subject before us: if a man magnifies his priesthood, observing faithfully his covenants to the end of his life, all the wives and children sealed to him, all the blessings and honors promised to him in his ordinations and sealing blessings are immutably and eternally fixed; no power can wrench them from his possession. There is, however, one provision that must be added here. You may inquire, in case a wife becomes disaffected with her husband, her affections lost, she becomes alienated from him and wishes to be the wife of another, can she not leave him? I know of no law in heaven or on earth by which she can be made free while her husband remains faithful and magnifies his priesthood before God and he is not disposed to put her away she having done nothing worthy of being put away."

- Brigham Young as President of the Church, October 8, 1861 (General Conference, Salt Lake City Tabernacle, Brigham Young Papers, MS 12341 Box 49, Folder 8 Church History Department) <https://archive.org/details/brighamyoungdiscourseonmarriage/mode/1up> ID#318

"The second way in which a wife can be separated from her husband while he continues to be faithful to his God and his priesthood I have not revealed except to a few persons in this church, and a few have received it from Joseph the Prophet as well as myself. This other path a woman may take if she can get a choice. If a woman can find a man holding the keys of the priesthood with higher power and authority than her husband, and he is disposed to take her, he can do so, otherwise she has got to remain where she is."

- Brigham Young as President of the Church, October 8, 1861 (General Conference, Salt Lake City Tabernacle, Brigham Young Papers, MS 12341 Box 49, Folder 8 Church History Department) <https://archive.org/details/brighamyoungdiscourseonmarriage/page/n2/mode/1up> ID#319

"The woman is the glory of the man. What is the glory of the woman? It is her virginity, until she gives it into the hands of the man that will be her lord and master to all eternity."

- Brigham Young as President of the Church, October 8, 1861 (General Conference, Salt Lake City Tabernacle, Brigham Young Papers, MS 12341 Box 49, Folder 8 Church History Department) <https://archive.org/details/brighamyoungdiscourseonmarriage/mode/1up> ID#320

"Our sisters are very tenacious with regard to a man's having more than one wife. Says the wife, 'Husband, I am capable of making your dinner, I can make your bed, I can tend to your fiscal wants, you do not need another woman in this house.' Do you not know that is a curse pleased upon the woman?"

- Brigham Young as President of the Church, October 8, 1861 (General Conference, Salt Lake City Tabernacle, Brigham Young Papers, MS 12341 Box 49, Folder 8 Church History Department) <https://archive.org/details/brighamyoungdiscourseonmarriage/page/n4/mode/1up> ID#321

"The women are entitled to salvation if they live according to the word that is given to them; and if their husbands are good men, and they are obedient to them, they are entitled to certain blessings, and they will have the privilege of receiving certain blessings that they cannot receive unless they are sealed to men who will be exalted. Now, where a man in this Church says, 'I don't want but one wife, I will live my religion with one,' he will perhaps be saved in the celestial kingdom; but when he gets there he will not find himself in possession of any wife at all. He has had a talent that he has hid up. He will come forward and say, 'Here is that which thou gavest me, I have not wasted it, and here is the one talent,' and he will not enjoy it, but it will be taken and given to those who have improved the talents they received, and he will find himself without any wife, and he will remain single forever and ever. But if the woman is determined not to enter into a plural-marriage, that woman when she comes forth will have the privilege of living in single blessedness through all eternity."

- Brigham Young as President of the Church, August 31, 1873 (Journal of Discourses 16:160-171, *The Gospel Incorporates All Truth, Etc.*) <https://jod.mrm.org/16/160> dID#208

"I want to know what good a wife is to me, unless she will let me lead and guide, and let me govern her by the word of God."

- Heber C. Kimball as Counselor in the First Presidency, November 9, 1856 (Journal of Discourses 4:82, *Persons Not to Be Baptized Until They Repent and Make Restitution, etc.*) <https://jod.mrm.org/4/80> ID#329

"When a wife is obedient to her husband there is union, there is heaven, that is, there is one heaven, though it is a little one; and a righteous union is what will make a heaven."

- Heber C. Kimball as Counselor in the First Presidency, November 9, 1856 (Journal of Discourses 4:82, *Persons Not to Be Baptized Until They Repent and Make Restitution, etc.*) <https://jod.mrm.org/4/80> ID#330

"I have no wife nor child that has any right to rebel against me. If they violate my laws and rebel against me they will get into trouble, just as quickly as though they transgressed the counsels and teachings of brother Brigham. Does it give a woman a right to sin against me, because she is my wife? No, but it is her duty to do my will, as I do the will of my Father and my God."

- Heber C. Kimball as Counselor in the First Presidency, November 9, 1856 (Journal of Discourses 4:82, *Persons Not to Be Baptized Until They Repent and Make Restitution, etc.*) <https://jod.mrm.org/4/80> ID#331

"It is the duty of a woman to be obedient to her husband, and unless she is, I would not give a damn for all her queenly right and authority; nor for her either, if she will quarrel, and lie about the work of God and the principle of plurality [plural marriage]."

- Heber C. Kimball as Counselor in the First Presidency, November 9, 1856 (Journal of Discourses 4:82, *Persons Not to Be Baptized Until They Repent and Make Restitution, etc.*) <https://jod.mrm.org/4/80> ID#332

"Do you uphold your husband before God as your lord? 'What! My husband to be my lord?' I ask, Can you get into the celestial kingdom without him? Have any of you been there? You will remember that

you never got into the celestial kingdom without the aid of your husband. If you did, it was because your husband was away, and someone had to act proxy for him. No woman will get into the celestial kingdom, except her husband receives her, if she is worthy to have a husband; and if not, somebody will receive her as a servant."

- Erastus Snow as an Apostle, October 4, 1857 (Journal of Discourses 5:291, *Family Government*, etc.) <https://jod.mrm.org/5/285> ID#351

"Woman is so constituted that, ordinarily, she is capable of bearing, during the years of her greatest strength and physical vigor, from eight to ten children, and in exceptional cases a larger number than that. The law of her nature so ordered it, and God's command, while it did not specify the exact number of children allotted to woman, simply implied that she should exercise the sacred power of procreation to its utmost limit."

- Rudger Clawson as an Apostle, July 1916 (Relief Society Magazine, v. 3, no. 7) <https://archive.org/details/reliefsocietymag03reli/page/364/mode/2up> ID#378

"My wife has borne to me fifteen children. Anything short of this would have been less than her duty and privilege."

- George F. Richards as an Apostle, July 1916 (Relief Society Magazine, v. 3, no. 7) <https://archive.org/details/reliefsocietymag03reli/page/364/mode/2up> ID#382

"After listening to a plea for divorce by a sister in the Church, he [Brigham Young] finally answered: 'I will not give you a divorce. Go home, and be good to your husband. And do not expect heaven on earth.'"

- Brigham Young as President of the Church, date unknown (quoted by John A. Widtsoe as an Apostle, 1943) (Evidences and Reconciliations, Vol. 3, pg 149) <https://archive.org/details/evidencesreconci03widt/page/148/mode/2up> ID#418

"He was naked. The Lord is not pleased with nakedness. I am sure you girls do not appreciate, you young people, and it may not be the older ones, that the nudity which your fashions now sanction and indeed call for, has its origin in those minds which seek so to clothe you that you may appeal to the baser passions of men, and if so clothed you may be assaulted, take at least part of the blame to yourselves."

- J. Reuben Clark as Counselor in the First Presidency, June 8, 1946 (Plain Talk to Girls, address given to the executives of the Young Women's Mutual Improvement Association in Barratt Hall) <https://archive.org/details/improvementera4908unse/page/n12/mode/1up?q=assaulted&view=theater> ID#420

"Certainly no sane woman would hesitate to give submission to her own really righteous husband in everything. We are sometimes shocked to see the wife take over the leadership, naming the one to pray, the place to be, the things to do."

- Spencer W. Kimball as President of the Church, 1974 (Stockholm Sweden Area Conference Report) <https://www.churchofjesuschrist.org/study/manual/doctrines-of-the-gospel-student-manual/29-family?lang=eng> ID#459

"I read earlier the statement released by the First Presidency of the Church. Recently a letter was sent by the President of the Council of the Twelve Apostles to the leaders of stakes and missions throughout the United States. I quote a paragraph. 'As the Equal Rights Amendment issue is activated in some states, we suggest that you urge members of the Church, as citizens of this great nation, to join others in efforts to defeat ERA.'"

- Ezra Taft Benson as President of the Quorum of the Twelve Apostles, March 1977 (Quoted by Boyd K. Packer, Ensign) <https://www.churchofjesuschrist.org/study/ensign/1977/03/the-equal-rights-amendment?lang=eng> ID#495

"But we earnestly pray that our single sisters will desire honorable marriage in the temple to a worthy man and rear a righteous family, even though this may mean the sacrificing of degrees and careers."

- Ezra Taft Benson as President of the Church, November 1988 (General Conference, "To the Single Adult Sisters of the Church," Ensign, Nov. 1988, 96-97) <https://www.churchofjesuschrist.org/study/ensign/1988/11/to-the-single-adult-sisters-of-the-church?lang=eng> ID#619

"...and many of our women now feel obliged not only to display their badly shaped knees, but their thighs as well."

- Mark E. Petersen as an Apostle, 1969 (The Way to Peace) <https://archive.org/details/waytopeace00pete/page/148/mode/2up> ID#610

"No woman looks as lovely as when she is properly and fully clothed. What woman can suppose that ugly knees and bony shoulder blades can add luster to her charm?"

- Mark E. Petersen as an Apostle, 1969 (The Way to Peace) <https://archive.org/details/waytopeace00pete/page/156/mode/2up> ID#611

"Now I speak to you single mothers whose burdens are so heavy because you have been abandoned or have been widowed... Pray silently in your closet, and let the tears flow if they must come. But put a smile on your face whenever you are before your children or others."

- Gordon B. Hinckley as President of the Church, October 2003 (General Conference "To the Women of the Church") <https://www.churchofjesuschrist.org/study/general-conference/2003/10/to-the-women-of-the-church?lang=eng> ID#620

"The dangers I speak of come from the gay-lesbian movement, the feminist movement (both of which are relatively new), and the ever-present challenge from the so-called scholars or intellectuals. Our local leaders must deal with all three of them with ever-increasing frequency."

- Boyd K. Packer as an Apostle, May 18, 1993 (All-Church Coordinating Council) https://archive.org/details/coordinating_council_1993_boyd_k_packer/mode/2up ID#566

"The next quotation is from a woman who is hurting, and perhaps wonders if anyone but the feminists care about her problems: 'I'm upset that I was always advised to go back and try harder only to get abused more.' ... The woman pleading for help needs to see the eternal nature of things and to know that her trials—however hard to bear—in the eternal scheme of things may be compared to a very, very

bad experience in the second semester of the first grade. She will find no enduring peace in the feminist movement. There she will have no hope.”

- Boyd K. Packer as an Apostle, May 18, 1993 (All-Church Coordinating Council)
https://archive.org/details/coordinating_council_1993_boyd_k_packer/mode/2up ID#568

“And young women, please understand that if you dress immodestly, you are magnifying this problem by becoming pornography to some of the men who see you.”

- Dallin H. Oaks as an Apostle, April 2005 (General Conference)
<https://www.churchofjesuschrist.org/study/general-conference/2005/04/pornography?lang=eng> ID#592

LGBTQ+ Prejudice

The following statements appear to condone prejudice based on sexual orientation or gender identity:

“In England a short time ago a man who had posed in society as a man of culture and of taste, and who lectured upon esthetics, was found to be guilty of a most abominable crime [homosexuality] — a crime for which under the old law the penalty was death; a crime which was practiced by the nations of old, and caused God to command their destruction and extirpation. This crime was proved against this man, and some of his associates were what are called noblemen. He was sent to prison. His term of imprisonment having expired, he comes from prison, and is now engaged, it is so published, in writing a book, and, we suppose is received into society, though guilty of this nameless crime. And is this common? If we may believe that which is told to us, without going into researches ourselves, it and other kindred wickedness, is far too common. The same sin that caused the utter destruction of Sodom and Gomorrah! This and other abominable crimes are being practiced. How will these be stopped? Only by the destruction of those who practice them. Why, if a little nest of them were left that were guilty of these things, they would soon corrupt others, as some are being corrupted among us. In coming to these mountains we hoped to find a place where we could live secluded from the abominations of Babylon. But here in this secluded place wickedness intrudes itself, and is practiced in this land which we have dedicated to the Lord as a land of Zion! How can this be stopped? Not while those who have knowledge of these filthy crimes exist. The only way, according to all that I can understand as the word of God, is for the Lord to wipe them out, that there will be none left to perpetuate the knowledge of these dreadful practices among the children of men.”

- George Q. Cannon as Counselor in the First Presidency, October 1897 (Report of the 68th Semiannual General Conference of the Church of Jesus Christ of Latter-day Saints, pg 65-66)
<https://archive.org/details/conferencereport1897sa/page/66/mode/2up> ID#363

“Get the names of all of them and cut them off the church for obscene, filthy and horrible practices [homosexuality].”

- Joseph F. Smith as Counselor in the First Presidency, September 4, 1882 (D. Michael Quinn Same-Sex Dynamics among Nineteenth-Century Americans: A Mormon Example)
<https://books.google.com/books?id=UXVj398JvnsC&pg=PA276&lpg=PA276&dq=september+1882+richfield+utah+stake&source=bl&ots=WPxMAL9KGJ&sig=ACfU3U2p3Wrg2aUv4kTT2SU-yoyT2Y33xA&hl=en&sa=X&ved=2ahUKEwj6goev2-rwAhXVr54KHYGuDBwQ6AEwD3oECBMQAw#v=onepage&q=september%201882%20richfield%20utah%20stake&f=false> ID#366

“The person who teaches the non-sinfulness of self-pollution [masturbation] is in the same class with the teachers who prostitute the sex urge. So also the person who teaches or condones the crimes for which Sodom and Gomorrah were destroyed—we have coined a softer name for them than came from old; we now speak of homosexuality, which, it is tragic to say, is found among both sexes. I wonder if you girls have ever reflected on the thought that was in the mind of the man who first began to praise you for your boyish figures.”

- J. Reuben Clark as Counselor in the First Presidency, October 2, 1952 (General Relief Society Conference, *Home and the Building of Home Life*) <https://lattergaystories.org/wp-content/uploads/2020/03/J-Reuben-Clark-2-October-1952-Home-and-the-Building-of-Home-Life.pdf> ID#422

“Put your trust in God ... and keep your powder dry.’ And what is your powder? ... The man who is unchaste has wet powder. The man who is guilty of that filthy crime of homosexuality, has wet powder.”

- J. Reuben Clark as Counselor in the First Presidency, October 1954 (Priesthood Session General Conference, pg 80, *Home and the Building of Home Life*) <https://archive.org/details/conferencereport1954sa/page/n79/mode/2up/search/clark> ID#423

“Homosexuality can be overcome. I was asked by a prominent family some years ago to work with a girl who was headed along the homosexual trail. As much as we deplore the ugliness of that word, it is among us, both among boys and girls, perhaps to a greater extent than we hardly realize. And so, yielding to the importunings of this good father and mother, I sought with this girl to try to dissuade her from a course that she was about to take that would lead her further along this trail, and she just sort of laughed at me and she berated her father because he had snooped into her private affairs.”

- Harold B. Lee as an Apostle, February 3, 1962 (“The Light of Christ” Devotional given to BYU Institute of Religion) https://archive.org/details/thelightofchrist_harold_b_lee_1962 ID#427

“I took her in my office and thought I would talk with her a few minutes alone... and I said to her, ‘Well, now, you say you want me to give you a blessing? Now it would just be sheer mockery for me to put my hands on your head until you are prepared to take me by the right hand and look me squarely in the eye and tell me that from this time forth you will never again return to this ugly practice [homosexuality].’ And she buried her face in her arms and she sobbed, ‘But I love her, I love her so much.’ ‘Well,’ I said, ‘then you are just wasting my time and I am wasting yours. There is nothing I can do about it.’ So we talked a little bit more and she cried, and finally she said, ‘Oh, Brother Lee, please, I promise you that I will never do this again. I need a blessing, please help me.’ With my hands on her head I had another experience. The impression came to have her pray as soon as I had finished, so I said to her, ‘Now I want you to kneel down and I want you to pray to God to give you the strength to do what you have promised me this day that you will do.’ And as she buried her face in the seat of that chair, I never heard such a prayer from a youth: ‘Please, Heavenly Father, you know that I want to be a wife, and I want to be a mother, help me to be a normal, natural woman. Father, help me to lick this cursed thing that is about to destroy my life,’ and she just pleaded and she sobbed. Well, if you should see the girl today, you would see what Alma was when he came out of that three days’ experience, and you would see her as a wholly different person than the one who looked like she was far gone. But there was a spark still there; she hadn’t committed the unpardonable sin. And I was an agent; I was an agent of God to give to her some spiritual help to fan the flame that was flickering into a full burning desire to be a true woman.”

- Harold B. Lee as an Apostle, February 3, 1962 (“The Light of Christ” Devotional given to BYU Institute of Religion) https://archive.org/details/thelightofchrist_harold_b_lee_1962 ID#428

“The Lord said: ‘Let us make man in our image, after our likeness; and it was so. And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them.’

(Moses 2:26, 27.) Do you need anything else to prove the falsity of any such hellish doctrine as this so-called 'transsexuality' doctrine of some wild dreamer? The Lord created male and female, and He didn't have a woman's soul trapped in a man's body, or vice versa."

- Harold B. Lee as an Apostle, February 3, 1962 (The Teachings of Harold B. Lee, pg 232)
https://archive.org/details/thelightofchrist_harold_b_lee_1962 ID#429

"I want to warn this great body of priesthood against that great sin of Sodom and Gomorrah, which has been labeled as a sin second only in seriousness to the sin of murder. I speak of the sin of adultery, which, as you know, was the name used by the Master as He referred to unlicensed sexual sins of fornication as well as adultery; and besides this, the equally grievous sin of homosexuality, which seems to be gaining momentum with social acceptance in the Babylon of the world, of which Church members must not be a part."

- Harold B. Lee as President of the Church (Teachings of the Presidents of the Church: Harold B. Lee, pg 189)
https://www.churchofjesuschrist.org/bc/content/shared/content/english/pdf/language-materials/35892_eng.pdf?lang=eng ID#430

"When quite a number of men were being arrested for these ugly practices [homosexuality], the president [President David O. McKay] called one of my colleagues and myself in and charged us with the responsibility of helping these people on a church level. Naturally, our work was limited largely to the Northern Utah area, though in a limited way we have helped some people afar through their bishops and stake presidents. We immediately called into service a current bishop, a church official of wide experience who is a successful business man, who is a man of rare, good judgment and kindness. He has an office without a name on it, a telephone without a published number and his work is done on a confidential basis. Our helper bishop and our program of rehabilitation are known now to the police, the courts and the judges who refer many cases directly. When cases come to us, we usually interview the person then refer him to our special assistant. In many cases, the offenders have been referred to him by judges on a probation basis. Our associate is not a trained psychiatrist nor does he pretend to be a trained social worker, but he is a humble servant of the Lord applying to the cases love, understanding and righteous principles. His methods of helping in the cures might not pass a state board of professional examiners, but they seem to pass well with the offenders and with the Lord for there have been numerous cures."

- Spencer W. Kimball as an Apostle, July 10, 1964 (Address to BYU Seminary and Institute of Religion Faculty, *A Counselling Problem in the Church*) <https://lattergaystories.org/wp-content/uploads/2020/03/A-counselling-problem-in-the-Church-Kimball.pdf> ID#451

"We are told that as far back as Henry the VIII, this vice [homosexuality] was referred to as 'THE ABOMINABLE AND DETESTABLE CRIME AGAINST NATURE,' and some of our own statutes have followed that wording. Some authorities feel that it is nearly as prevalent among women as among men, though the latter is more in the open. We know such a disease is curable."

- Spencer W. Kimball as an Apostle, July 10, 1964 (Address to BYU Seminary and Institute of Religion Faculty, *A Counselling Problem in the Church*) <https://lattergaystories.org/wp-content/uploads/2020/03/A-counselling-problem-in-the-Church-Kimball.pdf> ID#452

"GOD MADE ME THAT WAY,' some say as they rationalize and excuse themselves for their perversions [homosexuality]. 'I can't help it,' they add. This is blasphemy. Is he not made in the image of God, and does he think God to be 'that way?'"

- Spencer W. Kimball as an Apostle, July 10, 1964 (Address to BYU Seminary and Institute of Religion Faculty, *A Counselling Problem in the Church*) <https://lattergaystories.org/wp-content/uploads/2020/03/A-counselling-problem-in-the-Church-Kimball.pdf> ID#453

"One young man I called in persistently continued to lie. He kept insisting that I tell him who had reported on him [as being homosexual]. I answered that was not the important thing but his placing himself in the way of spiritual medication was the vital point."

- Spencer W. Kimball as an Apostle, July 10, 1964 (Address to BYU Seminary and Institute of Religion Faculty, *A Counselling Problem in the Church*) <https://lattergaystories.org/wp-content/uploads/2020/03/A-counselling-problem-in-the-Church-Kimball.pdf> ID#454

"Homosexuality is a sin of the ages. Sodom and Gomorrah were victims of its wretchedness. It was prevalent in decaying Rome. It was present in Israel's wandering days after and before. It was tolerated by the Greeks. In Exodus, the law required death for the culprit who had sex play with animals, the deviate who committed incest or had homosexual and other vicious practices."

- Spencer W. Kimball as an Apostle, July 10, 1964 (Address to BYU Seminary and Institute of Religion Faculty, *A Counselling Problem in the Church*) <https://lattergaystories.org/wp-content/uploads/2020/03/A-counselling-problem-in-the-Church-Kimball.pdf> ID#455

"And now, the voice of a commentator: 'Recently, the screen industry solemnly announced that henceforth perversion and homosexuality would no longer be barred from the screen. ... We are drowning our youngsters in violence, cynicism and sadism piped into the living room. ...' Quoting from fairly recent publications: 'The ____ church conference today approved recommendation that homosexuality between consenting adults should no longer be a criminal offense. ...' The voice from a much-read magazine: '... a group of ____ ministers in San Francisco thinks the churches ought to drop their strictures against homosexuals. ...' It was reported that groups of ministers and their wives attended a party given by homosexuals and lesbians to raise funds for the perversion program. The magazine quoted: '... that all Bay area schools would have to close down immediately if all homosexuals currently working in the school systems were discovered and in keeping with state law, dismissed.' (Newsweek, February 13, 1967.) The minister quoted is reported to have said: '... two people of the same sex can express love and deepen that love by sexual intercourse.' (Ibid.) Those are ugly voices—they are loud and raspy."

- Spencer W. Kimball as Acting President of the Quorum of the Twelve Apostles, 1971 (General Conference, *Voices of the Past, of the Present, of the Future*) <https://web.archive.org/web/20191204225601/https://www.churchofjesuschrist.org/study/general-conference/1971/04/voices-of-the-past-of-the-present-of-the-future?lang=eng> ID#458

“And still this young couple talk of love. What a corruption of the most beautiful term! The word is prostituted also in the realm of homosexuality. Both are in the realm of taking, not giving; killing, not saving; destroying, not building. The fruit is bitter because the tree is corrupt.”

- Spencer W. Kimball as President of the Church, July 10, 1974 (Young Adult Devotional, Central Utah Stakes) https://archive.org/details/KimballLoveVsLust_201507 ID#460

“The fact that some governments and some churches and numerous corrupted individuals have tried to reduce such behavior [homosexuality] from criminal offense to personal privilege does not change the nature nor the seriousness of the practice. Good men, wise men, God-fearing men everywhere still denounce the practice as being unworthy of sons and daughters of God; and Christ’s church denounces it and condemns it so long as men and women have bodies which can be defiled.”

- Spencer W. Kimball as President of the Church, October 1980 (General Conference, *President Kimball Speaks Out on Morality*)
<https://web.archive.org/web/20220501163122/https://www.churchofjesuschrist.org/study/esign/1980/11/president-kimball-speaks-out-on-morality?lang=eng> ID#465

“Sometimes masturbation is the introduction to the more serious sins of exhibitionism and the gross sin of homosexuality. We would avoid mentioning these unholy terms and these reprehensible practices were it not for the fact that we have a responsibility to the youth of Zion that they be not deceived by those who would call bad good, and black white.”

- Spencer W. Kimball as President of the Church, October 1980 (General Conference, *President Kimball Speaks Out on Morality*)
<https://web.archive.org/web/20220501163122/https://www.churchofjesuschrist.org/study/esign/1980/11/president-kimball-speaks-out-on-morality?lang=eng> ID#466

“This heinous homosexual sin is of the ages. Many cities and civilizations have gone out of existence because of it. It was present in Israel’s wandering days, tolerated by the Greeks, and found in the baths of corrupt Rome.”

- Spencer W. Kimball as President of the Church, October 1980 (General Conference, *President Kimball Speaks Out on Morality*)
<https://web.archive.org/web/20220501163122/https://www.churchofjesuschrist.org/study/esign/1980/11/president-kimball-speaks-out-on-morality?lang=eng> ID#467

“This [homosexuality] is a most unpleasant subject to dwell upon, but I am pressed to speak of it boldly so that no youth in the Church will ever have any question in his mind as to the illicit and diabolical nature of this perverse program. Again, Lucifer deceives and prompts logic and rationalization which will destroy men and women and make them servants of Satan forever.”

- Spencer W. Kimball as President of the Church, October 1980 (General Conference, *President Kimball Speaks Out on Morality*)
<https://web.archive.org/web/20220501163122/https://www.churchofjesuschrist.org/study/esign/1980/11/president-kimball-speaks-out-on-morality?lang=eng> ID#468

"The unholy transgression of homosexuality is either rapidly growing or tolerance is giving it wider publicity. If one has such desires and tendencies, he overcomes them the same as if he had the urge toward petting or fornication or adultery. The Lord condemns and forbids this practice with a vigor equal to his condemnation of adultery and other such sex acts. And the Church will excommunicate as readily any unrepentant addict."

- Spencer W. Kimball as President of the Church, October 1980 (General Conference, *President Kimball Speaks Out on Morality*) <https://web.archive.org/web/20220501163122/https://www.churchofjesuschrist.org/study/en/sign/1980/11/president-kimball-speaks-out-on-morality?lang=eng> ID#464

"Legislators are being asked to rule that adultery should no longer be considered a crime that homosexuals and other deviates should be allowed to practice their depravities legally and without restriction... This is one of the great evidences of the apostasy of mankind from the teachings of Christ."

- Mark E. Petersen as an Apostle, April 1965 (General Conference) <https://www.lds-general-conference.org/> ID#518

"Homosexuality was made a capital crime in the Bible. It was the Almighty who decreed that men and women must cover their nakedness by wearing proper and modest clothing. No amount of rationalizing can change God's laws."

- Mark E. Petersen as an Apostle, 1969 (General Conference, *The Dangers of the So-Called Sex Revolution*) <https://www.lds-general-conference.org/> ID#520

"We want to help these people, to strengthen them, to assist them with their problems and to help them with their difficulties. But we cannot stand idle if they indulge in immoral activity, if they try to uphold and defend and live in a so-called same-sex marriage situation."

- Gordon B. Hinckley as President of the Church, October 1998 (General Conference) <https://www.churchofjesuschrist.org/study/general-conference/1998/10/what-are-people-asking-about-us?lang=eng> ID#545

"Some portray legalization of so-called same-sex marriage as a civil right. This is not a matter of civil rights; it is a matter of morality."

- Gordon B. Hinckley as President of the Church, 1999 (General Conference) <https://www.lds-general-conference.org/> ID#546

"We ask that you do all you can to support the proposed constitutional amendment by donating of your means and time to assure that marriage in California is legally defined as being between a man and a woman. Our best efforts are required to preserve the sacred institution of marriage."

- Thomas S. Monson as President of the Church, June 30, 2008; Henry B. Eyring and Dieter F. Uchtdorf as Counselors in the First Presidency (First Presidency Letter "*California and Same-Sex Marriage*") <https://newsroom.churchofjesuschrist.org/article/california-and-same-sex-marriage> ID#549

"A natural or adopted child of a parent living in a same-gender relationship, whether the couple is married or cohabiting, may not receive a name and a blessing. A natural or adopted child of a parent living in a same-gender relationship, whether the couple is married or cohabiting, may be baptized and confirmed, ordained, or recommended for missionary service only as follows: A mission president or a stake president may request approval from the Office of the First Presidency to baptize and confirm, ordain, or recommend missionary service for a child of a parent who has lived or is living in a same-gender relationship when he is satisfied by personal interviews that both of the following requirements are met: 1) The child accepts and is committed to live the teachings and doctrine of the Church, and specifically disavows the practice of same-gender cohabitation and marriage. 2) The child is of legal age and does not live with a parent who has lived or currently lives in a same-gender cohabitation relationship or marriage... When a Disciplinary Council is Mandatory[:] Apostasy[:] As used here, apostasy refers to members who: ... 4) Are in a same-gender marriage."

- Thomas S. Monson as President of the Church, November 5, 2015; Henry B. Eyring and Dieter F. Uchtdorf as Counselors in the First Presidency; Russell M. Nelson, Dallin H. Oaks, M. Russell Ballard, Robert D. Hales, Jeffrey R. Holland, David A. Bednar, Quentin L. Cook, D. Todd Christofferson, Neil L. Andersen, Ronald A. Rasband, Gary E. Stevenson, and Dale G. Renlund as Apostles (Changes to Handbook of Instructions, Unanimously Approved by the First Presidency and Quorum of the Twelve Apostles) <https://lattergaystories.org/wp-content/uploads/2020/03/Changes-to-LDS-Handbook-1-Documents-2-Revised-11-3-15-28003-29.pdf> ID#550

"Now a warning! I am hesitant to even mention it, for it is not pleasant. It must be labeled as major transgression. But I will speak plainly. There are some circumstances in which young men may be tempted to handle one another, to have contact with one another physically in unusual ways. Latter-day Saint young men are not to do this. Sometimes this begins in a moment of idle foolishness, when boys are just playing around. But it is not foolishness. It is remarkably dangerous. Such practices, however tempting, are perversion."

- Boyd K. Packer as an Apostle, October 2, 1976 (General Conference, *To Young Men Only*) <https://archive.org/details/ToYoungMenOnly/page/n11/mode/2up> ID#553

"I repeat, very plainly, physical mischief with another man is forbidden... If you are ever approached to participate in anything like that, it is time to vigorously resist. While I was in a mission on one occasion, a missionary said he had something to confess. I was very worried because he just could not get himself to tell me what he had done. After patient encouragement he finally blurted out, 'I hit my companion.' 'Oh, is that all,' I said in great relief. 'But I floored him,' he said. After learning a little more, my response was 'Well, thanks. Somebody had to do it, and it wouldn't be well for a General Authority to solve the problem that way.' I am not recommending that course to you, but I am not omitting it. You must protect yourself."

- Boyd K. Packer as an Apostle, October 2, 1976 (General Conference, *To Young Men Only*) <https://archive.org/details/ToYoungMenOnly/page/n13/mode/2up> ID#554

"There is a falsehood that some are born with an attraction to their own kind, with nothing they can do about it. They are just 'that way' and can only yield to those desires. That is a malicious and destructive

lie. While it is a convincing idea to some, it is of the devil. No one is locked into that kind of life. From our premortal life we were directed into a physical body. There is no mismatching of bodies and spirits. Boys are to become men – masculine, manly men – ultimately to become husbands and fathers.”

- Boyd K. Packer as an Apostle, October 2, 1976 (General Conference, *To Young Men Only*)
<https://archive.org/details/ToYoungMenOnly/page/n15/mode/2up> ID#555

“Animals are not subject to moral law. Nevertheless, while by and large they are promiscuous in responding to their mating instincts, their mating rituals have set patterns and have rigid limitations. For instance, animals do not pair up with their own gender to satisfy their mating instincts.”

- Boyd K. Packer as an Apostle, April 1992 (General Conference, *Our Moral Environment*)
<https://web.archive.org/web/20200426224512/https://www.churchofjesuschrist.org/study/general-conference/1992/04/our-moral-environment?lang=eng> ID#565

“The dangers I speak of come from the gay-lesbian movement, the feminist movement (both of which are relatively new), and the ever-present challenge from the so-called scholars or intellectuals. Our local leaders must deal with all three of them with ever-increasing frequency.”

- Boyd K. Packer as an Apostle, May 18, 1993 (All-Church Coordinating Council)
https://archive.org/details/coordinating_council_1993_boyd_k_packer/mode/2up dID#566

“The first is from a young man, possibly a gay rights activist: ‘May 3rd marks my 18th year in the Church. As a gay Mormon, I have witnessed and experienced first-hand during those eighteen years what it’s like to be homosexual in a Church which is sometimes less than accepting of its gay members. My experiences have run the range from incredible, Spirit-filled and loving encounters with members, Bishops and Stake Presidents to a laughable run-in with a departing Mission President. May I share with you some of the more permanent and meaningful memories?’ After a page or two of those, he said: ‘So in a spirit of friendship I offer that which I have to give--the life experience of a gay Mormon. At your convenience I would be happy to meet with you to discuss the issues facing gay Latter-day Saints and the Church. The purpose for meeting is not to debate, or to presumptively call you to repentance, or to be called to repentance myself for being gay. The point is to meet together and share what we have for the good of The Kingdom and the furthering of the Will of the Lord here on Earth.’ ... That young man with gender disorientation needs to know that gender was not assigned at mortal birth, that we were sons and daughters of God in the premortal state.”

- Boyd K. Packer as an Apostle, May 18, 1993 (All-Church Coordinating Council)
https://archive.org/details/coordinating_council_1993_boyd_k_packer/mode/2up ID#621

“The Brethren have felt that the best way to organize and pass the Proposition [8] [to ban gay marriage in California] is to have an Ecclesiastical arm and a Grassroots arm to organization... Congregations of LDS all having been taught the doctrine in July so that they may see the importance of fundraising and grassroots participation. Some Stakes have called all Stake Council and wives as well as several folks who may be able to contribute not on the Council. The Stake President, in that Cottage Meeting, has asked for their support. A great part of a fund raising effort, accomplished in one night... Sept. 22nd: One million signs will be put up in yards around the state at 7:00am.”

- Boyd K. Packer as President of the Quorum of the Twelve Apostles, July 28, 2008 (Letter to California Stake Presidents on Proposition 8)
https://archive.org/details/prop_8_letter_boyd_k_packer ID#569

"Some suppose that they were preset and cannot overcome what they feel are inborn tendencies toward the impure and unnatural [homosexuality]. Not so! Why would our Heavenly Father do that to anyone? Remember, God is our Heavenly Father."

- Boyd K. Packer as President of the Quorum of the Twelve Apostles, 2010 (General Conference, *Cleansing the Inner Vessel*) https://youtu.be/LDQP_Y5AUcw?t=538 ID#570

"Amid tears of sorrow—our hearts heavy with forebodings—we see evil and crime and carnality covering the earth. Liars and thieves and adulterers and homosexuals and murderers scarcely seek to hide their abominations from our view."

- Bruce R. McConkie as an Apostle, April 1980 (General Conference, The Coming Tests and Trials and Glory)
<https://web.archive.org/web/20200704102938/https://www.churchofjesuschrist.org/study/general-conference/1980/04/the-coming-tests-and-trials-and-glory?lang=eng> ID#571

"We live in a day of evil and wickedness. The generality of men are carnal, sensual, and devilish. They have forgotten God and are reveling in the lusts of the flesh. Crime, immorality, abortions, and homosexual abominations are fast becoming the norm of life among the wicked and ungodly. The world will soon be as corrupt as it was in the days of Noah."

- Bruce R. McConkie as an Apostle, October 1980 (General Conference, The Lord God of the Restoration)
<https://web.archive.org/web/20220309030242/https://www.churchofjesuschrist.org/study/general-conference/1980/10/the-lord-god-of-the-restoration?lang=eng> ID#572

"Q. How do you help a young man or young woman who comes in and says 'I think that I'm gay?' A. Give them association with manly things, strong men that represent the ideal of relationships, a man who is vigorous and knows the power he holds."

- L. Tom Perry as an Apostle, February 15, 2014 (Priesthood Leadership Conference)
https://lattergaystories.org/wp-content/uploads/2020/03/Utah_Layton_Priesthood_Leadership_Conference-2014-02-15.pdf ID#574

"I do not believe they are born with it [homosexuality]. It is a temptation like any other."

- L. Tom Perry as an Apostle, February 15, 2014 (Priesthood Leadership Conference)
https://lattergaystories.org/wp-content/uploads/2020/03/Utah_Layton_Priesthood_Leadership_Conference-2014-02-15.pdf ID#575

"Homosexual marriages will always be sin in the eyes of the Lord and they will be judged accordingly for living that way."

- L. Tom Perry as an Apostle, February 15, 2014 (Priesthood Leadership Conference)
https://lattergaystories.org/wp-content/uploads/2020/03/Utah_Layton_Priesthood_Leadership_Conference-2014-02-15.pdf
ID#576

"There is some widely accepted theory extant that homosexuality is inherited. How can this be? No scientific evidence demonstrates absolutely that this is so. Besides, if it were so, it would frustrate the whole plan of mortal happiness. Our designation as men or women began before this world was. In contrast to the socially accepted doctrine that homosexuality is inborn, a number of respectable authorities contend that homosexuality is not acquired by birth. The false belief of inborn homosexual orientation denies to repentant souls the opportunity to change and will ultimately lead to discouragement, disappointment, and despair."

- James E. Faust as Counselor in the First Presidency, September 1995 (Ensign)
<https://web.archive.org/web/20190614230604/https://www.churchofjesuschrist.org/study/ensign/1995/09/serving-the-lord-and-resisting-the-devil?lang=eng> ID#577

"Generally speaking, the disease [AIDS] selectively destroys those engaging in homosexual and adulterous activity prohibited by the Lord. Looking at it through the eyes of our priesthood perspective, we can see that, just as the cities of Sodom and Gomorrah were eliminated, so today infections limit the procreative powers and perpetuation of those who are disobedient to the commandments of God that deal with moral purity."

- Russell M. Nelson as an Apostle, September 13, 1985 (*Twenty Questions for Elder Russell M. Nelson*, Address to CES Educators)
<https://web.archive.org/web/20080623191146/http://ldscs.org/general%20authority%20talks/1985%20Eve%20w%20Nelson.html> ID#579

"It would also be desirable to permit employers to exclude homosexuals from influential positions in media, literature, and entertainment, since those jobs influence the tone and ideals of society."

- Dallin H. Oaks as an Apostle, August 7, 1984 (*Principles to Govern*)
<https://archive.org/details/PrinciplesToGovernPossiblePublicStatementOnLegislationAffectingRightsOfHomosexuals> ID#582

"One generation of homosexual 'marriages' would depopulate a nation, and, if sufficiently widespread, would extinguish its people. Our marriage laws should not abet national suicide."

- Dallin H. Oaks as an Apostle, August 7, 1984 (*Principles to Govern*)
<https://archive.org/details/PrinciplesToGovernPossiblePublicStatementOnLegislationAffectingRightsOfHomosexuals> ID#583

"The person that's working [to resist] those tendencies [of homosexuality] ought not to feel himself to be a pariah. Now, quite a different thing is sexual relations outside of [heterosexual] marriage. A person engaging in that kind of behavior should well feel guilt. They should well feel themselves estranged from God, who has given commandments against that kind of behavior. It's not surprising to me that they would feel estranged from their church."

- Dallin H. Oaks as an Apostle, October 1995 (Ensign)
<https://web.archive.org/web/20190719013153/https://www.churchofjesuschrist.org/study/ensign/1995/10/same-gender-attraction?lang=eng> ID#591

"I can also imagine some circumstances in which it might be possible to say [to a gay child], 'Yes, come, but don't expect to stay overnight. Don't expect to be a lengthy house guest. Don't expect us to take you out and introduce you to our friends, or to deal with you in a public situation that would imply our approval of your "partnership."'"

- Dallin H. Oaks as an Apostle, 2006 (Transcript of Interview "Same Gender Attraction")
<https://newsroom.churchofjesuschrist.org/article/interview-oaks-wickman-same-gender-attraction> ID#593

"We are confronted by a culture of evil and personal wickedness in the world. This includes: dishonesty, pornography, perversions, the diminishing of marriage and childbearing, the increasing frequency and power of the culture and phenomenon of lesbian, gay, and transgender lifestyles and values."

- Dallin H. Oaks as Counselor in the First Presidency, June 2019 (BYU Hawaii Devotional)
<https://speeches.byuh.edu/devotional/anxiety-in-stressful-times> ID#596

"GWG: He's in solitary confinement. They're worried about him [Bradley Manning] committing suicide. I think what they're trying to do is to build a case -- perhaps there was some solicitation of the material... MRB: But he is confirmed a homosexual? GWG: He is. Totally. DHO: Has that been in the news? GWG: Yes. MRB: I missed that somehow. GWG: The New York Times piece. There was, Elder Oaks, initially a concern, a possibility that he'd been reprimanded for homosexual issues. But that was not in the news afterwards. He is, I think, openly homosexual... DHO: The reason I ask the question is not related to this presentation, but I'm suspicious that the news media cover up anything involving homosexuals when it would work to the disadvantage of the homosexual agenda, and so on, and I just wondered if there was some of that in this. GWG: It was in the collateral press, and the New York Times covered it as well... MRB: Is he [Julian Assange] gay? GWG: I don't know."

- M. Russell Ballard and Dallin H. Oaks as Apostles, 2010 (Private Conference on Whistleblowers; MRB = M. Russell Ballard, DHO = Dallin H. Oaks, GWG = Gerrit W. Gong)
<https://archive.org/details/MormonLeaks/01-inWhichTheApostlesObsessOverChelseaManningsSexuality.mp4> ID#598

"If a student commandeers a graduation podium intended to represent everyone getting diplomas that day in order to announce his personal sexual orientation, what might another speaker feel free to announce the next year, until eventually anything goes?"

- Jeffrey R. Holland as an Apostle, August 23, 2021 (Brigham Young University Devotional)
<https://speeches.byu.edu/talks/jeffrey-r-holland/the-second-half-second-century-brigham-young-university/> ID#380

"Q: How can homosexual members of the Church live and remain steadfast in the Gospel? A: First I want to change the question. There are no homosexual members of the Church."

- David A. Bednar as an Apostle, February 23, 2016 (Devotional in Chile)
https://youtu.be/BQ4_wTGv8Ao ID#256

Financial Coercion or Exploitation

The following statements appear to condone financial coercion (e.g., “Pay the church or suffer”) or exploitation (e.g., “Pay the church, even if you can’t afford basic necessities”):

“Again, the Lord has said, ‘Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming). And I will not spare any which remain in Babylon. Wherefore, if ye believe me, ye will labor while it is called to-day.’ This is the word of the Lord to the Elders of Israel.”

- Wilford Woodruff as President of the Quorum of the Twelve Apostles, 1881 (General Conference, *The Responsibility to Preach the Gospel, etc.*) <https://www.lds-general-conference.org/> ID#344

“The tithing is not yours, it is the Lord’s; and if you keep it, you are robbing the Lord that much. It is everyone’s privilege to pay tithing. I heard the Prophet Brigham once say that the poor brother that was unfortunate and could not raise his living and had to receive it from his brother, had a right to pay one-tenth of this gift for a tithing and to claim the blessing of having paid his tithing with the promise that he should not be burned.”

- Franklin D. Richards as an Apostle, 1896 (General Conference) <https://www.lds-general-conference.org/> ID#352

“You are familiar with the history which the Book of Mormon gives of that period. There was a great destruction among the people. The Lord visited them in a most terrible manner. Dreadful calamities fell upon them, and the wicked were literally wiped out, just as much as the antediluvian world was wiped out by the flood. That wicked generation was completely extirpated, and those only were left who were righteous. I look forward to the same kind of destructions preceding the glorious events that will take place in the near future. The earth will be visited by fire. President Smith yesterday told us that ‘he that is tithed shall not be burned (at His coming).’ I believe that there will be literal fire come upon the earth, and calamities and destructions of so universal a character that the earth will be burned, so to speak, so that there will be but few men left.”

- George Q. Cannon as Counselor in the First Presidency, October 1897 (Report of the 68th Semiannual General Conference of the Church of Jesus Christ of Latter-day Saints, pg 65-66) <https://archive.org/details/conferencereport1897sa/page/66/mode/2up> ID#362

“Just think of it! With all the facilities we have of coming to an understanding of the truth, with the doctrines of Christ before us in the inspired books which we have -- the Bible, which speaks so plainly in relation to the principle of tithing; the Book of Mormon, which repeats the law of tithing; and the book of D&C,; which contains the revelations the Lord gave through the prophet Joseph Smith -- and professing as we do to be Latter-day Saints, yet there are ten thousand non-tithepayers among us!... It is not only a command, but it is given as the word of the Lord with promise; for by obedience to it we are to be delivered. When the earth shall be burned, and when the proud and they that do wickedly shall

become as stubble under the feet of men, the Lord has declared that those who are tithed shall not be burned.”

- Joseph F. Smith as Counselor in the First Presidency, 1901 (General Conference) <https://www.lds-general-conference.org/> ID#368

“We have nothing to do with the world, except to preach the Gospel to them. When you desire to pattern after the world and come under their influence and dominion, you are on the wrong side. ‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.’ Do we want to be plagued? Do we want to be consumed with the brightness of the coming of the Son of God? The Lord hath said that those who are tithed shall not be burned at His coming. Those that rob Him in tithes and offerings shall become as ashes under his feet. Do you want to be in that condition?”

- George Teasdale as an Apostle, 1901 (General Conference) <https://www.lds-general-conference.org/> ID#371

“In the case of an Elder, it was explained that he could not be persuaded to do anything in a Church capacity. This is not to be wondered at, for a man who fails to pay his tithing will lose the spirit of the work, and if he persists in that direction, he will apostatize and leave the Church, as sure as God lives. In the case of an Elder, the reason was given that he could not afford to pay tithing. Notwithstanding one-tenth of his earnings belonged to the Lord, he could not afford to pay to the Lord that which belonged to him, so he appropriated it and made use of it in other directions.”

- Rudger Clawson as an Apostle, 1900 (General Conference) <https://www.lds-general-conference.org/> ID#376

“Further improvement [in tithing] is in order, and it will be well for us to do a little better this year than we did last year. If we can not do any more ourselves, we might convert others to pay their tithing, if we will rake pains to reason with them, that they might not be burned in the day of the Lord Almighty. It is said that they that are tithed shall not be burned, inferring that they that are not tithed may be burned.”

- Marriner W. Merrill as an Apostle, 1900 (General Conference) <https://www.lds-general-conference.org/> ID#375

“As early as the year 1823, the Lord made use of this language. ‘Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.’ A dreadful day; A day of pestilence, of famine, of earthquake, of tempests, and a day of burning, designated here in very impressive language as ‘the great and dreadful day of the Lord.’ When that day comes, the power of the Priesthood must be upon the earth to protect and deliver the people of God from destruction; for the righteous and those who keep the commandments of God, including those who are tithed, shall not be burned.”

- Rudger Clawson as an Apostle, 1902 (General Conference) <https://www.lds-general-conference.org/> ID#377

“He [the Lord] will come tomorrow. We have his word for it. Let me read it: ‘Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming.’ Now, there is a discourse sufficient on

tithing. 'For after today cometh the burning -- this is speaking after the manner of the Lord -- for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon.' THE GREAT DAY OF THE LORD NIGH -- So the Lord is coming, I say, tomorrow."

- Joseph Fielding Smith as an Apostle, 1935 (General Conference) <https://www.lds-general-conference.org/> ID#400

"For the righteous the gospel provides a warning before a calamity, a program for the crises, a refuge for each disaster. The Lord has said that 'the day cometh, that shall burn as an oven...' (Mal. 4:1), but he assures us that 'he that is tithed shall not be burned...' (D&C; 64:23.)"

- Ezra Taft Benson as an Apostle, 1970 (General Conference, *Prepare Ye*) <https://www.lds-general-conference.org/> ID#493

"Why do some say they can not afford to pay tithing when just the reverse is true? And when great tribulations come, what did He say? 'He that is tithed shall not be burned.' (D&C; 64:23)"

- Mark E. Petersen as an Apostle, 1981 (General Conference) <https://www.lds-general-conference.org/> ID#524

"In the present dispensation the law of tithing has been given a place of great importance, and particular blessings have been promised for its faithful observance. This day has been called by the Lord a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned."

- Henry D. Moyle as Counselor in the First Presidency, 1962 (General Conference) <https://www.lds-general-conference.org/> ID#525

"Another reward for paying tithing is a guarantee against being consumed in the burning to accompany the advent of the Savior. In the eighty-fifth section of the Doctrine and Covenants, the Lord explains that his purpose in tithing his people is 'to prepare them against the day of vengeance and burning,' (v. 3) and in the sixty-fourth section he says, 'Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming.'"

- Marion G. Romney as an Apostle, 1952 (General Conference, *Trust in the Lord*) <https://www.lds-general-conference.org/> ID#533

"I want to read a text by which we may test ourselves today and always as to where we stand with reference to our faith and belief in God. It is the 25th verse of the 64th Section of the Doctrine and Covenants: 'Wherefore, if ye believe me, ye will labor while it is called today.' In the two paragraphs which precede it, the Lord makes clear three things: First, the meaning of the word today as used in the text; second, certain things which his people should do today; and third, some events which will come to pass tomorrow. Here are his words: 'Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming. For after today cometh the burning... for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon.'"

- Marion G. Romney as an Apostle, 1954 (General Conference, *Labor Today*) <https://www.lds-general-conference.org/> ID#535

"A further reward for paying tithing is a guarantee against being consumed in the burning which is to accompany the second coming of the Savior. In the eighty-fifth section of the Doctrine and Covenants, the Lord explains that his purpose in tithing his people is 'to prepare them against the day of vengeance and burning,' and in the sixty-fourth section he says, 'Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming.'"

- Marion G. Romney as Counselor in the First Presidency, 1979 (General Conference) <https://www.lds-general-conference.org/> ID#537

"Many of the Lord's commandments are in the form of covenants promising specific blessings – tithing, for example: 'Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming.'"

- Marion G. Romney as Counselor in the First Presidency, 1981 (General Conference, *Gospel Covenants*) <https://www.lds-general-conference.org/> ID#538

"If they, even living in poverty and misery, can look to God with hope and faith it will sustain them in their hours of sorrow. Furthermore, I believe with all my heart that if they will accept the gospel and live it, pay their tithes and offerings, even though those be meager, the Lord will keep His ancient promise in their behalf, and they will have rice in their bowls and clothing on their backs and shelter over their heads. I do not see any other solution."

- Gordon B. Hinckley as President of the Church, June 1, 1996 (Missionary meeting, Philippines Cebu Mission) <https://www.churchofjesuschrist.org/study/ensign/1997/08/inspirational-thoughts?lang=eng> ID#567

"The next item is the payment of tithing. Glorious is the promise of the Lord concerning those who pay their tithes. He says in modern revelation that they 'shall not be burned'"

- Gordon B. Hinckley as President of the Church, 2007 (General Conference, *Let Virtue Garnish Thy Thoughts Unceasingly*) <https://www.lds-general-conference.org/> ID#547

"All of us can afford to pay tithing. In reality, none of us can afford not to pay tithing. The Lord will strengthen our resolve. He will open a way to comply."

- Thomas S. Monson as Counselor in the First Presidency, 1996 (General Conference, *Be Thou an Example*) <https://www.churchofjesuschrist.org/study/general-conference/1996/10/be-thou-an-example?lang=eng> ID#548

"Why should members worldwide, many of whom may not have enough for their daily needs, be encouraged to keep the Lord's law of tithing? As President Hinckley said in Cebu in the Philippine Islands, if members 'even living in poverty and misery ... will accept the gospel and live it, pay their tithes and offerings, even though those be meager, ... they will have rice in their bowls and clothing on their backs and shelter over their heads. I do not see any other solution.' Some may feel that they cannot

afford to pay tithing, but the Lord has promised that He would prepare a way for us to keep all of His commandments. To pay tithing takes a leap of faith in the beginning, but as Jesus said, 'If any man will do his will, he shall know of the doctrine.' We learn about tithing by paying it. Indeed, I believe it is possible to break out of poverty by having the faith to give back to the Lord part of what little we have."

- James E. Faust as Counselor in the First Presidency, October 1998 (General Conference) <https://www.churchofjesuschrist.org/study/general-conference/1998/10/opening-the-windows-of-heaven?lang=eng> ID#578

"Other unchanging principles include divine commandments -- even those that seem to be temporal. Tithing, for example, is not temporal (or temporary); it is an everlasting principle. The Lord said: 'Those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever' (D&C; 119:4; emphasis added). We know that tithe payers shall not be burned at the Second Coming."

- Russell M. Nelson as an Apostle, 1993 (General Conference, *Constancy amid Change*) <https://www.lds-general-conference.org/> ID#580

"Some people say, 'I can't afford to pay tithing.' Those who place their faith in the Lord's promises say, 'I can't afford not to pay tithing.'"

- Dallin H. Oaks as an Apostle, 1994 (General Conference, *Tithing*) <https://www.lds-general-conference.org/> ID#590

Critical Thinking and Science

The following statements appear to discourage key components of critical thinking (e.g. criticism) and scientific or technologic advancement (e.g., space exploration):

"In regard to our situation and circumstances in these valleys, brethren, WAKE UP! WAKE UP, YE ELDERS OF ISRAEL, AND LIVE TO GOD and none else; and learn to do as you are told, both old and young: learn to do as you are told for the future. And when you are taking a position, if you do not know that you are right, do not take it—I mean independently. But if you are told by your leader to do a thing, do it. None of your business whether it is right or wrong."

- Heber C. Kimball as Counselor in the First Presidency, November 8, 1857 (Journal of Discourses 6:32, *Obedience Produces Knowledge, Which Supersedes Faith, etc.*) <https://jod.mrm.org/6/28> ID#333

"My boy, you always keep your eye on the President of the Church, and if he tells you to do something wrong, and you do it, the Lord will bless you for it."

- Heber J. Grant as President of the Church, prior to May 14, 1945 (quoted by Apostle Marion G. Romney in "The Covenant of the Priesthood," Ensign, July 1972, pg 98) <https://www.churchofjesuschrist.org/study/general-conference/1972/04/the-covenant-of-the-priesthood?lang=eng> ID#374

"When we say anything bad about the leaders of the Church, whether true or false, we tend to impair their influence and their usefulness and are thus working against the Lord and his cause."

- George F. Richards as President of the Quorum of the Twelve Apostles, 1947 (General Conference) <https://www.lds-general-conference.org/> ID#385

"MAN IS LIMITED TO HIS OWN EARTH. When man was placed on this earth it became his probationary, or mortal home. Here he is destined to stay until his earth-life is completed, subject to all the mortal conditions outlined in the beginning... All this talk about space travel and the visiting of other worlds brings to mind vividly an attempt long ago made by foolish men who tried to build to heaven."

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1953 (Answers to Gospel Questions, vol. 2, pg 191) <https://archive.org/details/answerstogospelq02smit/page/190/mode/2up> ID#404

"CREATION DID NOT TAKE MILLIONS OF YEARS. Here we have the Prophet comparing the days of creation with seven periods of 1,000 years each, corresponding to days, according to the Lord's time, in harmony with the teaching of Abraham and the other scriptures. The earth's temporal existence, according to this, is to endure for just one week, or seven days of 1,000 years each. Moreover, since the earth was built according to the celestial time, which is the Lord's days, which he clearly defined to Abraham, we can hardly be justified in trying to harmonize the days of creation with the extended periods of millions of years according to the reckoning of the so-called scientists."

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1954 (Doctrines of Salvation, vol 1, pg 50)
<https://archive.org/details/JFSDoctrinesOfSalvation/page/n49/mode/2up> dID#123

"We will never get a man into space. This earth is man's sphere and it was never intended that he should get away from it. The moon is a superior planet to the earth and it was never intended that man should go there. You can write it down in your books that this will never happen."

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, May 14, 1961 (Stake Conference in Honolulu; D. Michael Quinn, *Elder Statesman: A Biography of J. Reuben Clark*, 2002, pg 498)
<https://books.google.com/books?id=FW0mAQAAIAAJ&focus=searchwithinvolume&q=superior+planet> dID#120

"...I never read anything that I know is going to make me mad, unless I have to read it. To this rule I have added another, which is applicable here: I read only as time permits materials which merely support my own views."

- J. Reuben Clark as Counselor in the First Presidency, February 8, 1950 (J. Reuben Clark to Ernest L. Wilkinson, Folder 18, Box 382, J. Reuben Clark Papers) (J. Reuben Clark, *The Church Years*, by Michael D. Quinn) <https://archive.org/details/jreubenclark0000foxf/page/162/mode/2up> ID#421

"'When the Prophet speaks, ... the debate is over.' I was impressed by that simple statement, which carries such deep spiritual meaning for all of us. Wherever I go, my message to the people is: Follow the prophet."

- N. Eldon Tanner as Counselor in the First Presidency, August 1979 (Ensign)
<https://www.churchofjesuschrist.org/study/ensign/1979/08/the-debate-is-over?lang=eng> ID#542

"I have come to believe that it is the tendency for many members of the Church who spend a great deal of time in academic research to begin to judge the Church, its doctrine, organization, and leadership, present and past, by the principles of their own profession. Ofttimes this is done unwittingly, and some of it, perhaps, is not harmful. It is an easy thing for a man with extensive academic training to measure the Church using the principles he has been taught in his professional training as his standard. In my mind it ought to be the other way around. A member of the Church ought always, particularly if he is pursuing extensive academic studies, to judge the professions of man against the revealed word of the Lord. Many disciplines are subject to this danger. Over the years I have seen many members of the Church lose their testimonies and yield their faith as the price for academic achievement. Many others have been sorely tested."

- Boyd K. Packer as an Apostle, August 22, 1981 (CES Symposium, *The Mantle is Far, Far Greater Than the Intellect*, Brigham Young University)
<https://archive.org/details/TheMantleIsFarFarGreaterThanTheIntellect> ID#558

“Remember: when you see the bitter apostate, you do not see only an absence of light, you see also the presence of darkness. Do not spread disease germs.”

- Boyd K. Packer as an Apostle, August 22, 1981 (CES Symposium, *The Mantle is Far, Far Greater Than the Intellect*, Brigham Young University)
<https://archive.org/details/TheMantleIsFarFarGreaterThanTheIntellect> ID#559

“Those of us who are extensively engaged in researching the wisdom of man, including those who write and those who teach Church history, are not immune from these dangers. I have walked that road of scholarly research and study and know something of the dangers. If anything, we are more vulnerable than those in some of the other disciplines. Church history can be so interesting and so inspiring as to be a very powerful tool indeed for building faith. If not properly written or properly taught, it may be a faith destroyer.”

- Boyd K. Packer as an Apostle, August 22, 1981 (CES Symposium, *The Mantle is Far, Far Greater Than the Intellect*, Brigham Young University)
<https://archive.org/details/TheMantleIsFarFarGreaterThanTheIntellect> ID#560

“The writer who has an exaggerated loyalty to the theory that everything must be told is laying a foundation for his own judgement. He should not complain if one day he himself receives as he has given. Perhaps that is what is contemplated in having one's sins preached from the housetops. The Lord made it very clear that some things are to be taught selectively and some things are to be given only to those who are worthy.”

- Boyd K. Packer as an Apostle, August 22, 1981 (CES Symposium, *The Mantle is Far, Far Greater Than the Intellect*, Brigham Young University)
<https://archive.org/details/TheMantleIsFarFarGreaterThanTheIntellect> ID#561

“There is a temptation for the writer or the teacher of Church history to want to tell everything, whether it is worthy or faith promoting or not. Some things that are true are not very useful.”

- Boyd K. Packer as an Apostle, August 22, 1981 (CES Symposium, *The Mantle is Far, Far Greater Than the Intellect*, Brigham Young University)
<https://archive.org/details/TheMantleIsFarFarGreaterThanTheIntellect> ID#562

“One who chooses to follow the tenets of his profession, regardless of how they may injure the Church or destroy the faith of those not ready for ‘advanced history’, is himself in spiritual jeopardy. If that one is a member of the Church, he has broken his covenants and will be held accountable.”

- Boyd K. Packer as an Apostle, August 22, 1981 (CES Symposium, *The Mantle is Far, Far Greater Than the Intellect*, Brigham Young University)
<https://archive.org/details/TheMantleIsFarFarGreaterThanTheIntellect> ID#563

“It is not unusual to have a missionary say, ‘How can I bear testimony until I get one? How can I testify that God lives, that Jesus is the Christ, and that the gospel is true? If I do not have such a testimony, would that not be dishonest?’ Oh, if I could teach you this one principle. A testimony is to be *found* in the *bearing* of it!”

- Boyd K. Packer as an Apostle, June 25, 1982 (Seminar for New Mission Presidents; *The Candle of the Lord*) <https://www.churchofjesuschrist.org/study/ensign/1983/01/the-candle-of-the-lord?lang=eng&id=p35#p35> ID#625

“The dangers I speak of come from the gay-lesbian movement, the feminist movement (both of which are relatively new), and the ever-present challenge from the so-called scholars or intellectuals. Our local leaders must deal with all three of them with ever-increasing frequency.”

- Boyd K. Packer as an Apostle, May 18, 1993 (All-Church Coordinating Council) https://archive.org/details/coordinating_council_1993_boyd_k_packer/mode/2up dID#566

“It is my province to teach to the Church what the doctrine is. It is your province to echo what I say or to remain silent.”

- Bruce R. McConkie as an Apostle, 1981 (Correspondence with Professor Eugene England) <http://www.eugeneengland.org/a-professor-and-apostle-correspond-eugene-england-and-bruce-r-mcconkie-on-the-nature-of-god> ID#573

“Never take counsel from those who do not believe.”

- Russell M. Nelson as President of the Church, 2023 (General Conference, *Think Celestial*) <https://www.churchofjesuschrist.org/study/general-conference/2023/10/51nelson?lang=eng> dID#581

“Criticism is particularly objectionable when it is directed toward Church authorities, general or local. Jude condemns those who ‘speak evil of dignities’ (Jude 8). Evil-speaking of the Lord’s anointed is in a class by itself. It is one thing to depreciate a person who exercises corporate power. It is quite another thing to criticize or depreciate a person for the performance of an office to which he or she has been called of God. It does not matter if the criticism is true. As president George F. Richards of the Council of the Twelve said in a conference address in April 1947: ‘When we say anything bad about the leaders of the Church, whether true or false, we tend to impair their influence and their usefulness and are thus working against the Lord and his cause’”

- Dallin H. Oaks as an Apostle, August 16, 1985 (Reading Church History, pg 24-25) https://archive.org/details/reading_church_history_1985_oaks/page/n23/mode/2up ID#584

“The young warrior David recognized that we are never justified in any gesture or act against the Lord’s anointed.”

- Dallin H. Oaks as an Apostle, August 16, 1985 (Reading Church History, pg 25) https://archive.org/details/reading_church_history_1985_oaks/page/n23/mode/2up ID#585

“The Holy Ghost will not guide or confirm criticism of the Lord’s anointed, or of Church leaders, local or general. This reality should be part of the spiritual evaluation that LDS readers and viewers apply to those things written about our history and those who made it.”

- Dallin H. Oaks as an Apostle, August 16, 1985 (Reading Church History, pg 25-26) https://archive.org/details/reading_church_history_1985_oaks/page/n23/mode/2up ID#586

“The counsel against speaking evil of Church leaders is not so much for the benefit of the leaders as it is for the spiritual well-being of members who are prone to murmur and find fault.”

- Dallin H. Oaks as an Apostle, May 4, 1986 (Ensign, *Criticism*)
<https://web.archive.org/web/20191030211134/https://www.churchofjesuschrist.org/study/ensign/1987/02/criticism?lang=eng> ID#587

“President David O. McKay said this about what he called ‘murmurers’ and ‘faultfinders’: ‘Speak not against the authorities.’ What does it mean? Be not a murmurer; that is what it means. It is one of the most poisonous things that can be introduced into the home of a Latter-day Saint—this murmuring against presidents of stakes, high councilors, Sunday School superintendents, etc.”

- Dallin H. Oaks as an Apostle, May 4, 1986 (Ensign, *Criticism*)
<https://web.archive.org/web/20191030211134/https://www.churchofjesuschrist.org/study/ensign/1987/02/criticism?lang=eng> ID#588

“My duty as a member of the Council of the Twelve is to protect what is most unique about the LDS church, namely the authority of priesthood, testimony regarding the restoration of the gospel, and the divine mission of the Savior. Everything may be sacrificed in order to maintain the integrity of those essential facts. Thus, if Mormon Enigma [a biography of Emma Smith] reveals information that is detrimental to the reputation of Joseph Smith, then it is necessary to try to limit its influence and that of its authors.”

- Dallin H. Oaks as an Apostle, 1992 (Inside the Mind of Joseph Smith: Psychobiography and the Book of Mormon, Footnote 28) <http://signaturebookslibrary.org/inside-the-mind-of-joseph-smith/> ID#589

“I also said something else that has excited people: that it’s wrong to criticize leaders of the Church, even if the criticism is true, because it diminishes their effectiveness as a servant of the Lord.”

- Dallin H. Oaks as an Apostle, July 20, 2007 (Transcript of Interview with Helen Whitney)
<https://web.archive.org/web/20120206215346/http://www.mormonnewsroom.org/article/elder-oaks-interview-transcript-from-pbs-documentary> ID#594

“Another way to seek a testimony seems astonishing when compared with the methods of obtaining other knowledge. We gain or strengthen a testimony by bearing it. Someone even suggested that some testimonies are better gained on the feet bearing them than on the knees praying for them.”

- Dallin H. Oaks as an Apostle, April 2008 (General Conference, *Testimony*)
<https://www.churchofjesuschrist.org/study/general-conference/2008/04/testimony?lang=eng> ID#595

“5. My spouse has gone inactive due to doubts regarding Church history and doctrinal issues. How should I go about researching and responding to these issues? A: I suggest that research is not the answer. References to the Church’s many helps to answer familiar questions, such as the Gospel Topics Essays at ChurchofJesusChrist.org, may help one who is sincerely seeking, but the best answer to any question that threatens faith is to work to increase faith in the Lord Jesus Christ.”

- Dallin H. Oaks as Counselor in the First Presidency, June 2020 (Answers to Seven Questions by Young Married Adults) <https://www.churchofjesuschrist.org/study/ensign/2020/06/young-adults/answers-to-seven-questions-from-young-married-adults?lang=eng> ID#597

"We don't have to question anything in the church. Don't get off into that. Just stay in the Book of Mormon. Just stay in the Doctrine and Covenants. Just listen to the prophets. Just listen to the apostles. We won't lead you astray. We cannot lead you astray."

- M. Russell Ballard as an Apostle, October 24, 2015 (Provo Young Single Adult Devotional) <http://www.mormonthink.com/files/ysa-devotional-ballard-24-october-2015.pdf> ID#323

"We are blessed personally when we so testify. President Boyd K. Packer said: 'A testimony is to be found in the bearing of it. Somewhere in your quest for spiritual knowledge, there is that "leap of faith," as the philosophers call it. It is the moment when you have gone to the edge of the light and step into the darkness to discover that the way is lighted ahead for just a footstep or two.' Making a determined and confident public statement of your belief is such a step into the unknown. It has a powerful effect in strengthening your own convictions. Bearing testimony drives your faith deeper into your soul, and you believe more fervently than before. To those who faithfully bear testimony, the Lord said, 'Ye are blessed, for the testimony which ye have borne is recorded in heaven for the angels to look upon; and they rejoice over you, and your sins are forgiven you.' I have tried to follow this counsel to bear testimony."

- Joseph B. Wirthlin as an Apostle, 2000 (General Conference, *Pure Testimony*) <https://www.lds-general-conference.org/> ID#626

Education

The following statements appear to discourage important components of education (e.g., sex education, biology, psychology, philosophy):

“Sex education in schools is not the answer... People are not discouraged from becoming safecrackers by learning how to manipulate tumblers in the dark. They avoid a life of crime because they are taught from infancy that crime is evil. The only way society has ever found to discourage misconduct is to label it clearly as either a crime or sin, or both, and then punish it accordingly.”

- Harold B. Lee as an Apostle, April 4, 1965 (General Conference Report; The Teachings of Harold B. Lee, pg 232)
https://archive.org/details/teachings_of_harold_b_lee_1996_Ch10_images/mode/2up ID#431

“The secret of the strength of this church may be found in the statement of a president of a student body at one of our state-operated universities, whose identity, of course, is confidential. This is a quotation from his personal letter addressed to me: ‘With the rule of the radical ideas which are sweeping the country, there has come a breakdown of family ties which is despised in many intellectual circles. The country is seemingly plied with sex education, abortion, planned parenthood, pornography, women's liberation, communal living, premarital sex, and postmarital permissiveness...’ And then this young college student leader concludes with this heartwarming declaration, which I know came from the depths of his soul. This is what he wrote: ‘President Lee, I want you to know that the Latter-day Saint students on campus who keep the commandments are 100 percent behind you.’”

- Harold B. Lee as President of the Church, 1973 (General Conference, *Strengthen the Stakes of Zion*) <https://www.lds-general-conference.org/> ID#443

“We come to you, one of the greatest bodies of priesthood that has ever been assembled, so we understand. What an influence! At the sessions of this conference you have had your attention called to some of the most dangerous trends in our public life—sex education, pornography, permissiveness—running rampant over the world.”

- Harold B. Lee as President of the Church, 1973 (General Conference, *Follow the Leadership of the Church*) <https://www.lds-general-conference.org/> ID#444

“The world worships the learning of man. They trust in the arm of flesh. To them, men’s reasoning is greater than God’s revelations. The precepts of man have gone so far in subverting our educational system that in many cases a higher degree today, in the so-called social sciences, can be tantamount to a major investment in error. Very few men build firmly enough on the rock of revelation to go through this kind of an indoctrination and come out untainted. Unfortunately, of those who succumb, some use their higher degree to get teaching positions even in our Church educational system, where they spread the falsehoods they have been taught. President Joseph F. Smith was right when he said that false educational ideas would be one of the three threats to the Church within.”

- Ezra Taft Benson as an Apostle, 1969 (General Conference, *Godless Force Threatens Us*) <https://archive.org/details/conferencereport1969a/page/12/mode/2up> ID#623

"Sex education in the schools[:] Another threat, and he said it is the most serious of the three, would be sexual impurity. Today we have both of these threats combined in the growing and increasingly amoral program of sex education in the schools."

- Ezra Taft Benson as an Apostle, 1969 (General Conference, *Godless Force Threatens Us*)
<https://www.lds-general-conference.org/> ID#486

"At the last general Relief Society conference of the Church, Elder Harold B. Lee quoted President J. Reuben Clark, Jr., in regard to this matter. Let us listen and learn from the following wise words of this seer, President Clark: 'Many influences (more than ever before in my lifetime) are seeking to break down chastity with its divinely declared sanctity...In schoolrooms the children are taught what is popularly called "the facts of life." Instead of bringing about the alleged purpose of the teaching, that is, strengthening of the morals of youth, this teaching seems to have had directly the opposite effect. The teaching seems merely to have whetted curiosity and augmented appetite... Already the schools have taught sex facts ad nauseam. All their teachings have but torn away the modesty that once clothed sex; their discussions tend to make, and sometimes seem to make, sex animals of our boys and girls. The teachings do little but arouse curiosity for experience... A work on chastity can be given in one sentence, two words: Be chaste! That tells everything. You do not need to know all the details of the reproductive processes in order to keep clean.'"

- Ezra Taft Benson as an Apostle, 1969 (General Conference, *Godless Force Threatens Us*)
<https://archive.org/details/conferencereport1969a/page/n15/mode/2up> ID#488

"When you make a close study of the Sex Information and Education Council of the United States (known as SIECUS), which is the major organization pushing sex education in the schools, and read their literature and learn of their amoral leadership, you can better appreciate why the Church is opposed to sex education in the schools, whether it is called family living program or by any other name. I commend the parents who have worked to keep it out of their schools and those who have pushed it out or are attempting to do so."

- Ezra Taft Benson as an Apostle, 1969 (General Conference, *Godless Force Threatens Us*)
<https://www.lds-general-conference.org/> ID#487

"As citizens of the greatest nation of the world, we face a deadly serious crisis. We must do battle with these evil forces on every front, now. Any delay will be disastrous. 'We must begin aggression against evil. The time for procrastination and permissiveness is long past.' These atrocious, destructive evils are now revealed in our music, in our art, in sex perversion and so-called sex education in the schools, in destructive sensitivity training -- a powerful form of Pavlovian brainwashing, as used by Communists on captured American servicemen in Korea and by Hitler in Nazi Germany."

- Ezra Taft Benson as an Apostle, 1969 (General Conference, *Godless Force Threatens Us*)
<https://archive.org/details/conferencereport1969sa/page/n63/mode/2up> ID#489

"Now, whether your child attends this type of school or not, it is important that you stay close to your children, daily review, if possible, what they have learned in school, and go over their textbooks. President Joseph Fielding Smith has stated that in public schools you can not get a textbook, anywhere that he knows of, on the 'ologies' that doesn't contain nonsense. I know one noble father who reviews

with his children regularly what they have been taught; and if they have been taught any falsehoods, then the children and the father together research out the truth. If your children are required to put down on exams the falsehoods that have been taught, then perhaps they can follow President Joseph Fielding Smith's counsel of prefacing their answer with the words 'teacher says,' or they might say 'you taught' or 'the textbook states.' If your children are taught untruths on evolution in the public schools or even in our Church schools, provide them with a copy of President Joseph Fielding Smith's excellent rebuttal in his book *Man, His Origin and Destiny*."

- Ezra Taft Benson as an Apostle, 1970 (General Conference, *Strengthening the Family*)
<https://www.lds-general-conference.org/> ID#490

"Recently some [wise] parents paid for space in a newspaper to run an open letter to the school principal of their son. The letter in part stated: 'You are hereby notified that our son, is not allowed by his undersigned parents to participate in, or be subject to instruction in, any training or education in sex, human biological development, attitude development, self-understanding, personal and family life, or group therapy, or sensitivity training, or self-criticism, or any combination or degree thereof, without the consent of the undersigned by express written permission... He has been instructed to promptly remove himself from any class in which he is exposed to the aforementioned indoctrination and to report to us any such disregard of this letter.'"

- Ezra Taft Benson as an Apostle, 1970 (General Conference, *Strengthening the Family*)
<https://www.lds-general-conference.org/> ID#491

"Our families may be corrupted by worldly trends and teachings unless we know how to use the book [of Mormon] to expose and combat the falsehoods in socialism, organic evolution, rationalism, humanism, and so forth."

- Ezra Taft Benson as President of the Church, 1988 (A Witness and a Warning, pg 6)
<https://archive.org/details/witnessandwarnin0000bens/page/6/mode/2up> ID#496

"But we earnestly pray that our single sisters will desire honorable marriage in the temple to a worthy man and rear a righteous family, even though this may mean the sacrificing of degrees and careers."

- Ezra Taft Benson as President of the Church, November 1988 (General Conference, "To the Single Adult Sisters of the Church," *Ensign*, Nov. 1988, 96-97)
<https://www.churchofjesuschrist.org/study/ensign/1988/11/to-the-single-adult-sisters-of-the-church?lang=eng> dID#619

"The endless sex and violence on network TV, the trash of so many motion pictures, the magnified sensuality found in much of modern literature, the emphasis on sex education, a widespread breakdown of law and order – all are manifestations of this decay."

- Gordon B. Hinckley as Counselor in the First Presidency, 1993 (General Conference)
<https://www.lds-general-conference.org/> ID#544

"The misguided fostering of sex education in the classroom on the basis that it will lessen sex ignorance and reduce illegitimate pregnancy, venereal disease, and related problems has no basis for sound conclusions. Actual experience has proven the results to be just the opposite."

- Alvin R. Dyer as Counselor in the First Presidency, April 1969 (General Conference)
<https://www.lds-general-conference.org/> ID#551

"Sex education programs: These deceptive and shadowed objectives of well-propagandized programs are moving at a very rapid clip. The first to which I refer is sex education or family life education, which is placing emphasis on raw sex in the school classroom, creating widespread contention, causing deep concern among parents and leaders. The programmers of this type of sex education, aware of resistance, are fortified with worked-out methods to deal with parental and community opposition. This matter needs the serious concern of an aroused public to deny the use of such materials and more firmly establish sound moral teachings in the fields of physiology and hygiene, as now provided by public school law. The National Education Association and American Medical Association's endorsement of a maturation educational program seems to have stepped up the activity of such organizations as the Sex Information and Education Council of the United States (known as SIECUS) and the School Health Education Studies (known as SHES), with others, particularly those that are integrated in family life education courses."

- Alvin R. Dyer as Counselor in the First Presidency, April 1969 (General Conference, *The Precepts of Men*) <https://www.lds-general-conference.org/> ID#552

Birth Control

The following statements appear to condemn the use of birth control (e.g., condoms, oral contraceptives, vasectomies, etc.) (Statements only mentioning abortion are not included):

“To check the increase of our race has its advocates among the influential and powerful circles of society in our nation and in other nations. The same practice existed forty-five years ago, and various devices were used by married persons to prevent the expenses and responsibilities of a family of children, which they must have incurred had they suffered nature's laws to rule pre-eminent. That which was practised then in fear and against reproving conscience, is now boldly trumpeted abroad as one of the best means of ameliorating the miseries and sorrows of humanity. Infanticide is very prevalent in our nation. It is a crime that comes within the purview of the law, and is therefore not so boldly practised as is the other equally great crime [birth control], which, no doubt, to a great extent, prevents the necessity of infanticide.”

- Brigham Young as President of the Church, August 17, 1867 (Journal of Discourses 12:120, *Degeneracy*) <https://jod.mrm.org/12/117> ID#328

“And so fearfully does this prevail in many parts, that parents are afraid to fulfill the first great law of God, 'Be fruitful and multiply, and replenish the earth;' and by desperate circumstances are almost forced to the unnatural wish of not propagating their species; while, corrupted with a correspondent depravity with that which reigns among nations, they are found using suicidal measures [birth control] to prevent an otherwise numerous progeny from increasing their father's misery, and inheriting his misfortunes. And yet, while this is the case, there are immense districts of rich soil, covering millions of square miles, inhabited only by a few untutored savages, or the wild beast of the forest;”

- John Taylor as an Apostle, 1852 (The Government of God, Chapter 2, pg 10) https://archive.org/details/TheGovernmentOfGod/government_of_god/page/n21/mode/2up ID#339

“There is one thing that I am told is practiced to some extent among us, and I say to you that where it is practiced and not thoroughly repented of the curse of God will follow it. I refer to the practice of preventing the birth of children. I want to lift my voice in solemn warning against this, and I say to you that the woman who practices such devilish arts, or the man who consents to them, will be cursed of God. Such persons will be cursed in their bodies, cursed in their minds, cursed in their property, cursed in their offspring. God will wipe them out from the midst of this people and nation. Remember it. Mothers, teach this to your daughters, for I tell you it is true. I need not pronounce any curse, whatever my authority may be, but I say to you that women who take this course, and men who consent to it, will be cursed of God Almighty, and it will rest upon them until their generation shall be blotted out, and their name shall be lost from the midst of the Saints of God, unless, as I have said, there is deep, thorough and heartfelt repentance.”

- George Q. Cannon as Counselor in the First Presidency, October 7, 1894 (Collected Discourses Vol. 5) <http://www.mormonthink.com/glossary/birth-control.htm> ID#361

"Those who have taken upon themselves the responsibility of wedded life should see to it that they do not abuse the course of nature; that they do not destroy the principle of life within them, nor violate any of the commandments of God. The command which he gave in the beginning to multiply and replenish the earth is still in force upon the children of men. Possibly no greater sin could be committed by the people who have embraced this gospel than to prevent or to destroy life in the manner indicated. We are born into the world that we may have life, and we live that we may have a fulness of joy, and if we will obtain a fulness of joy, we must obey the law of our creation and the law by which we may obtain the consummation of our righteous hopes and desires."

- Joseph F. Smith as Counselor in the First Presidency, April 1900 (General Conference)
<https://www.lds-general-conference.org/> ID#367

"BIRTH CONTROL LEADS TO DAMNATION. Instructing the mothers of the Church, President Joseph F. Smith said in June 1917: 'I regret, I think it is a crying evil, that there should exist a sentiment or a feeling among any members of the Church to curtail the birth of their children. I think that is a crime wherever it occurs, where husband and wife are in possession of health and vigor and are free from impurities that would be entailed upon their posterity. I believe that where people undertake to curtail or prevent the birth of their children that they are going to reap disappointment by and by. I have no hesitancy in saying that I believe that is one of the greatest crimes of the world today, this evil practice.'"

- Joseph F. Smith as President of the Church, June 1917 (Quoted by President Joseph Fielding Smith, Doctrines of Salvation, Vol. 2, pg 274)
<https://archive.org/details/JFSDoctrinesOfSalvation/page/n273/mode/2up> ID#369

"Another of the great evils of the age is race suicide [the use of contraceptives]. This also is not consistent with the gospel of Jesus Christ. Providing opportunity for the spirit children of our Father in Heaven to come to earth and work out their own salvation is one of our sacred privileges and obligations."

- Heber J. Grant as President of the Church, June 1941 (Gospel Standards, pg 154; Improvement Era Vol. 44 No. 6, pg 329)
<https://archive.org/details/improvementera4406unse/page/n9/mode/2up> ID#372

"Such parents may be sincere, even if misguided; but in most cases the desire not to have children has its birth in vanity, passion and selfishness. Such feelings are the seeds sown in early married life that produce a harvest of discord, suspicion, estrangement, and divorce. All such efforts, too, often tend to put the marriage relationship on a level with the panderer and the courtesan. They befoul the pure fountains of life with the slime of indulgence and sensuality."

- David O. McKay as an Apostle, July 1916 (Relief Society Magazine, v. 3, no. 7)
<https://archive.org/details/reliefsocietymag03reli/page/366/mode/2up> ID#386

"Man, not woman, is the chief cause of this evil of race suicide [the use of contraceptives] now sweeping like a blight through the civilized nations."

- David O. McKay as an Apostle, July 1916 (Relief Society Magazine, v. 3, no. 7)
<https://archive.org/details/reliefsocietymag03reli/page/366/mode/2up> ID#387

“Those who attempt to pervert the ways of the Lord, and to prevent their offspring from coming into the world in obedience to this great command, are guilty of one of the most heinous crimes in the category. There is no promise of eternal salvation and exaltation for such as they, for by their acts they prove their unworthiness for exaltation and unfitness for a kingdom where the crowning glory is the continuation of the family union and eternal increase which have been promised to all those who obey the law of the Lord.”

- Joseph Fielding Smith as an Apostle, July 1916 (Relief Society Magazine, v. 3, no. 7)
<https://archive.org/details/reliefsocietymag03reli/page/366/mode/2up> ID#391

“It is indeed, a case of survival of the fittest, and it is only a matter of time before those who so strongly advocate and practice the pernicious doctrine of 'birth control' and the limiting of the number of children in the family, will have legislated themselves and their kind out of this mortal existence.”

- Joseph Fielding Smith as an Apostle, July 1916 (Relief Society Magazine, v. 3, no. 7)
<https://archive.org/details/reliefsocietymag03reli/page/368/mode/2up> ID#392

“BIRTH CONTROL IS WICKEDNESS - The abuse of this holy covenant has been the primary cause for the downfall of nations. When the sacred vows of marriage are broken and the real purpose of marriage abused, as we find it so prevalent in the world today, then destruction is inevitable.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1954 (Doctrines of Salvation, Vol. 2, pg 273)
<https://archive.org/details/JFSDoctrinesOfSalvation/page/n271/mode/2up> ID#411

“When a man and a woman are married and they agree, or covenant, to limit their offspring to two or three, and practice devices to accomplish this purpose, they are guilty of iniquity which eventually must be punished. Unfortunately this evil doctrine is being taught as a virtue by many people who consider themselves cultured and highly educated. It has even crept in among members of the Church and has been advocated in some of the classes within the Church. It should be understood definitely that this kind of doctrine is not only not advocated by the authorities of the Church, but also is condemned by them as wickedness in the sight of the Lord.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1954 (Doctrines of Salvation, Vol. 2, pg 273)
<https://archive.org/details/JFSDoctrinesOfSalvation/page/n271/mode/2up> ID#412

“When young people marry and refuse to fulfill this commandment given in the beginning of the world [to multiply and replenish the earth] -- and just as much in force today -- they rob themselves of the greatest eternal blessing. If the love of the world and the wicked practices of the world mean more to a man and a woman than to keep the commandment of the Lord in this respect, then they shut themselves off from the eternal blessing of increase. Those who wilfully and maliciously design to break this important commandment shall be damned. They cannot have the Spirit of the Lord.”

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1954 (Doctrines of Salvation, Vol. 2, pg 274)
<https://archive.org/details/JFSDoctrinesOfSalvation/page/n273/mode/2up> ID#413

"Small families is the rule today. Husbands and wives refuse to take upon themselves the responsibilities of family life. Many of them do not care to be bothered with children. Yet this commandment given to Adam has never been abrogated or set aside. If we refuse to live by the covenants we make, especially in the house of the Lord, then we cannot receive the blessings of those covenants in eternity. If the responsibilities of parenthood are wilfully avoided here, then how can the Lord bestow upon the guilty the blessings of eternal increase? It cannot be, and they shall be denied such blessings."

- Joseph Fielding Smith as President of the Quorum of the Twelve Apostles, 1954 (Doctrines of Salvation, Vol. 2, pg 274)

<https://archive.org/details/JFSDoctrinesOfSalvation/page/n273/mode/2up> ID#414

"Moreover, since birth control roots in a species of selfishness, the spiritual life of the user of contraceptives is also weakened. Women seem to become more masculine in thought and action; men more callous and reserved; both husband and wife become more careless of each other, and increasingly indifferent to the higher duties and joys of living. The quality versus quantity contention is a fallacy. The only child in a family is to be pitied."

- John A. Widtsoe as an Apostle, 1943 (Evidences and Reconciliations, pg 310-314)

<https://www.cumorah.com/language/evidencesandreconciliations.html> ID#417

"Now, again, where there is abject poverty in some heavily populated countries, we declare it is a grievous sin before God to adopt restrictive measures in disobedience to God's divine command from the beginning of time to 'multiply and replenish the earth.' Surely those who project such measures to prevent life or to destroy life before or after birth will reap the whirlwind of God's retribution, for God will not be mocked."

- Harold B. Lee as President of the Church, October 1972 (Conference Report, October 1972, pg 63) <https://www.lds-general-conference.org/> ID#441

"Those men and women who have been unable to have children should build their faith. Many a barren woman like Sarah has had children through special blessings of the Lord. She was blessed in having a son—a son to a barren woman. Sometimes operations or adjustments or hormones may make parenthood possible. Frequently fears and frictions and tenseness are causes for barrenness and sterility. Such people should do everything in their power to put themselves in a position to have their babies."

- Spencer W. Kimball as President of the Church, December 3, 1977 (Fireside address delivered in San Antonio, Texas)

<https://web.archive.org/web/20210416045041/https://www.churchofjesuschrist.org/study/manual/doctrines-of-the-gospel-student-manual/29-family?lang=eng> ID#461

"It is an act of extreme selfishness for a married couple to refuse to have children when they are able to do so."

- Spencer W. Kimball as President of the Church, April 1979 (General Conference)

<https://www.churchofjesuschrist.org/study/general-conference/1979/04/fortify-your-homes-against-evil?lang=eng> ID#462

"Another erosion of the family is unwarranted and selfish birth control."

- Spencer W. Kimball as President of the Church, October 1979 (General Conference)
<https://www.churchofjesuschrist.org/study/general-conference/1979/10/we-need-a-listening-ear?lang=eng> ID#463

"The world teaches birth control. Tragically, many of our sisters subscribe to its pills and practices when they could easily provide earthly tabernacles for more of our Father's children. We know that every spirit assigned to this earth will come, whether through us or someone else. There are couples in the Church who think they are getting along just fine with their limited families but who will someday suffer the pains of remorse when they meet the spirits that might have been part of their posterity."

- Ezra Taft Benson as an Apostle, 1970 (General Conference, *To the Humble Followers of Christ*)
<https://www.lds-general-conference.org/> ID#492

"Newly married couples who start out in life are expected to keep his commandment [to multiply and replenish the earth] and not retire to a restricted existence without children. Childless marriages are generally unhappy ones, and when couples deliberately plan to remain childless, they contribute largely to the divorce rate of the nation, and to the unhappiness of the individuals themselves."

- Mark E. Petersen as an Apostle, 1953 (Your Faith and You, pg 121)
<https://archive.org/details/yourfaithyou00pete/page/120/mode/2up> ID#497

"Some who have been perfectly healthy and able to bear children have avoided this responsibility, and in doing so have resorted to the use of harmful practices and devices resulting often in physical injury to the wife and demoralization to both parties. Some have wondered if the Church would approve such practices. Of course it never has and never could."

- Mark E. Petersen as an Apostle, 1953 (Your Faith and You, pg 121)
<https://archive.org/details/yourfaithyou00pete/page/120/mode/2up> ID#498

"In this birth control effort man places himself in direct opposition to the plan and laws of God. The Almighty made this world, and He made us. All human beings are His children, His spirit offspring, and it is His intention to provide each one of us with a body of flesh and bones. This body is essential to eternal progress. With this in mind He gives us the powers of procreation and permits us to join with Him in a divinely sponsored act. But by preventing or aborting legitimate births, we oppose this plan. His spirit children are born into bodies of flesh and bones by His own design. Then who are we to prevent it?"

- Mark E. Petersen as an Apostle, 1969 (The Way to Peace, pg 266)
<https://archive.org/details/waytopeace00pete/page/266/mode/2up> ID#519

"The Church has always advised against birth control and that is the only position the Church can take in view of our beliefs with respect to the eternity of the marriage covenant and the purpose of this divine relationship."

- Hugh B. Brown as Counselor in the First Presidency, 1962 (Quoted by Mark E. Petersen, The Way of the Master, pg 114)
<https://archive.org/details/wayofmaster00pete/page/114/mode/2up> ID#540

“The problem of birth control and voluntary barrenness is poisoning the very fountains of life and defying God's injunction to multiply and replenish the earth.”

- Hugh B. Brown as Counselor in the First Presidency, 1965 (The Abundant Life, pg 244; pg 171 of pdf) https://archive.org/details/abundant_life_hugh_b_brown ID#541

Sexual Practices

The following statements appear to condemn miscellaneous sexual practices generally regarded as benign, such as masturbation and oral sex (even among married LDS couples):

"I was shocked to have you raise the question about 'oral lovemaking in the genital area among married couples.' Heaven forbid any such degrading activities which would be abhorrent in the sight of the Lord. For any Latter-day Saint, and particularly those who have been taught in the sacred ordinances of the temple, to engage in any kind of perversions of this sacred God-given gift of procreation, would be sure to bring down the condemnation of the Lord whom we would offend were we to engage in any such practice."

- Harold B. Lee as President of the Church, May 17, 1973 (Letter from Church President Harold B. Lee) https://archive.org/details/letter_harold_b_lee_05_17_1973 ID#442

"There are many other physicians in the colleges, on the streets, in business places among us who have worsened the patients. They have laughed at the conventions; they have proclaimed a gospel of error; they have advanced the hellish doctrine that sexual promiscuity is not only allowable but beneficial and normal and proper. Numerous times have I interviewed young men who have been told by people in whom they had confidence that masturbation was normal and natural and necessary."

- Spencer W. Kimball as an Apostle, July 10, 1964 (Address to BYU Seminary and Institute of Religion Faculty, *A Counselling Problem in the Church*) <https://lattergaystories.org/wp-content/uploads/2020/03/A-counselling-problem-in-the-Church-Kimball.pdf> ID#450

"Married persons should understand that if in their marital relations they are guilty of unnatural, impure, or unholy practices, they should not enter the temple unless and until they repent and discontinue any such practices... The First Presidency has interpreted oral sex as constituting an unnatural, impure, or unholy practice. If a person is engaged in a practice which troubles him enough to ask about it, he should discontinue it."

- Spencer W. Kimball as President of the Church, January 5, 1982; Gordon B. Hinckley, Marion G. Romney, and N. Eldon Tanner as Counselors in the First Presidency (First Presidency Letter to all Priesthood Leaders) https://archive.org/details/First_Presidency_Letter_Jan_5_1982 ID#469

"Overcoming masturbation: Never read pornographic material. Never read about your problem. Keep it out of your mind. Remember -- 'first a thought, then an act.' The thought pattern must be changed. You must not allow this problem to remain in your mind. When you accomplish that, you soon will be free of the act."

- Mark E. Petersen as an Apostle (Overcoming Masturbation: A Guide to Self Control) https://archive.org/details/steps_in_overcoming_masturbation_mark_e_petersen ID#521

"Overcoming masturbation: If you are associated with other persons having this same problem, YOU MUST BREAK OFF THEIR FRIENDSHIP. Never associate with other people having the same weakness. Don't suppose that two of you will quit together, you never will. You must get away from people of that

kind. Just to be in their presence will keep your problem foremost in your mind. The problem must be taken OUT OF YOUR MIND for that is where it really exists. Your mind must be on other and more wholesome things."

- Mark E. Petersen as an Apostle (Overcoming Masturbation: A Guide to Self Control)
https://archive.org/details/steps_in_overcoming_masturbation_mark_e_petersen ID#522

"If you associate something very distasteful with your loss of self-control it will help you to stop the act. For example, if you are tempted to masturbate, think of having to bathe in a tub of worms, and eating several of them as you do the act."

- Mark E. Petersen as an Apostle (Overcoming Masturbation: A Guide to Self Control)
https://archive.org/details/steps_in_overcoming_masturbation_mark_e_petersen ID#523

"A couple may be tempted to introduce things into their relationship which are unworthy. Do not, as the scriptures warn, 'change the natural use into that which is against nature' (Romans 1:26). If you do, the tempter will drive a wedge between you. If something unworthy has become part of your relationship, don't ever do it again! Now, what exactly do I mean by that? You know what I mean by that, and I will not respond to any questions about it."

- Boyd K. Packer as an Apostle, March 29, 1992 (BYU Devotional, *The Fountain of Life*)
https://archive.org/details/the_fountain_of_life_boyd_k_packer ID#564

Suicide

The following statements appear to condemn those who die by suicide:

“They who do so [die by suicide] are guilty of murder, self-murder it is true; but they are no more justified in killing themselves than they are in killing others.”

- George Q. Cannon as Counselor in the First Presidency, September 1886 (The Juvenile Instructor, Vol. 21, pg 275)
<https://archive.org/details/juvenileinstructv2118geor/page/274/mode/2up> dID#258

“Every member of the Church should be made to understand that it is a dreadful sin to take one’s own life. It is self-murder, and, therefore, anyone committing this crime should not expect a public and honorable funeral.”

- George Q. Cannon as Counselor in the First Presidency, 1893 (The Juvenile Instructor, Vol. 28, pg 352) <https://archive.org/details/juvenileinstructor1993/page/352/mode/2up> dID#259

“You cannot take a murderer, a suicide, an adulterer, a liar, or one who was or is thoroughly abominable in his life here, and simply by the performance of an ordinance of the Gospel, cleanse him from sin and usher him into the presence of God.”

- Joseph F. Smith as President of the Church, October 1907 (General Conference)
<https://archive.org/details/conferencereport1907sa/page/n7/mode/2up> dID#260

“It is a terrible criminal act for a person to go out and shorten his life by suicide.”

- Spencer W. Kimball as President of the Church, 1976 (*Teachings of Spencer W. Kimball*, ed. Edward L. Kimball, Salt Lake City: Bookcraft, 1982, pg 187.)
https://www.google.com/books/edition/The_Teachings_of_Spencer_W_Kimball_Twelf/TA6QAAAMAAJ?hl=en&gbpv=1&bsq=terrible%20criminal dID#261

“To threaten or to take life, even our own in suicide, is to offend God, for He ‘in all things hath forbidden it, from the beginning of man.’”

- Boyd K. Packer as an Apostle, October 1988 (General Conference)
<https://www.churchofjesuschrist.org/study/general-conference/1988/10/funerals-a-time-for-reverence?lang=eng> dID#262

K

Misc.

The following statement appears to assign blame or responsibility to victims of abuse:

“The victim must do all in his or her power to stop the abuse. Most often, the victim is innocent because of being disabled by fear or the power or authority of the offender. At some point in time, however, the Lord may prompt a victim to recognize a degree of responsibility for abuse. Your priesthood leader will help assess your responsibility so that, if needed, it can be addressed.”

- Richard G. Scott as an Apostle, April 1992 (General Conference, *Healing the Tragic Scars of Abuse*)
<https://web.archive.org/web/20220511200913/https://www.churchofjesuschrist.org/study/general-conference/1992/04/healing-the-tragic-scars-of-abuse?lang=eng> ID#624

Results of Example Evaluation

This book sought to address the question: *"What would be the most reliable standards for identifying true prophets?"* To this end, readers were invited to develop their own fair and rigorous standards, avoiding common cognitive biases (e.g., confirmation bias, belief perseverance) and inadequate epistemic tools (e.g., emotional reasoning, unfalsifiable criteria, the confirmation algorithm).

An example evaluation applied [five proposed standards](#) to assess specific CoJCoLdS leaders, yielding the following results:

	# of Leaders Meeting Standard	# of Leaders Not Meeting Standard
Standard 1 (Claims of Prophetic Status)	120	0
Standard 2 (Denials of Prophetic Status)	120	0
Standard 3 (False Statements)	88	32
Standard 4 (Contradictory Statements)	93	27
Standard 5 (Unethical Statements)	61	59
All Five Standards Combined	51	69

(Additional data found in the results table at <https://www.standardsoftruth.org/read-standards-of-truth/example-evaluation-list-of-quotes>)

According to this analysis, **51 CoJCoLdS leaders** met all five example standards and would thus be designated as true prophets, while the remaining leaders would not. This distinction is significant, as the label "true prophet" carries profound implications in many religions—especially the CoJCoLdS. As emphasized in the [intro](#), accurately identifying and following true prophets may yield substantial benefits, including spiritual safety, great joy, and incomprehensible rewards in the afterlife. Accurately identifying false prophets and non-prophets is also important, as demonstrated by the accounts of [the Seekers](#) and [the Movement for the Restoration of the Ten Commandments of God](#).

However, these results should be approached with caution. The outcomes depend heavily on the chosen set of standards, and alternate results could emerge from different epistemic frameworks. Notably, [one important standard about miraculous feats](#) was excluded from the evaluation. Other [previously discussed limitations](#) should also be taken into account.

Readers are encouraged not to accept these results uncritically but rather to use this example evaluation as a starting point. By doing so, they can refine their own epistemic standards and apply them thoughtfully through similar inquiries.

In the following section, we will examine the broader implications of epistemic inquiry, particularly how the "**ultimate epistemic question**" can enhance critical thinking and promote a more rational and amiable dialogue on religious topics.

Outro: The Ultimate Epistemic Question

This exercise was designed to introduce epistemology—the study of ways to find truth—through the lens of a significant religious question about prophets. However, the principles discussed here have much broader applications.

Of all the possible takeaways, I suggest the most important is the value of asking the “**ultimate epistemic question**” when faced with consequential or extraordinary truth claims:

“What would be the best way to tell if that were true?”

This question has guided our exploration of prophets. In response to the consequential claim that certain individuals are true prophets, we posed a relevant version of the ultimate epistemic question: “*What would be the most reliable standards for identifying true prophets?*” We then explored various epistemic standards and applied an example set.

While powerful, the ultimate epistemic question is rarely easy to answer. Developing reliable standards requires significant mental effort, as anyone who has struggled to define rigorous criteria for identifying true prophets can attest. Moreover, grappling with epistemic questions often leads to [cognitive dissonance](#), especially when we observe inconsistencies between well-reasoned standards and our deeply held beliefs. These challenges may explain why many avoid epistemic inquiry altogether.

Why Ask the Ultimate Epistemic Question?

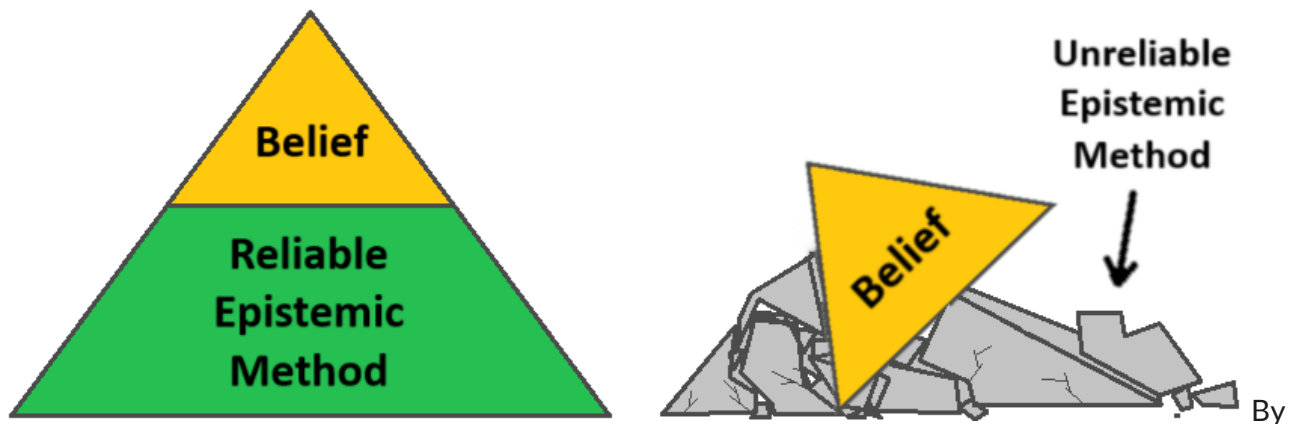
Why should we engage with the ultimate epistemic question despite its difficulties? One compelling reason lies in the foundational role of epistemic methods in forming the beliefs we hold dear (see diagram).



Epistemic methods—such as trust in authority, intuition, tradition, emotional reasoning, consensus, testimony, lived experience, or experimentation—are the tools we use to seek truth and form beliefs. Every belief we hold today originated from one or more epistemic methods, even if we weren’t consciously aware of them at the time. For instance, a child might first learn that fire is dangerous by

trusting a parent's warning (trust in authority). Later, the child may burn their hand and adopt a different epistemic method (lived experience) as the primary foundation for their belief.

Epistemic foundations can shift over time, and some beliefs rely on multiple methods simultaneously. However, not all epistemic methods are equally reliable. The most dependable methods, such as systematic experimentation, form a sturdy foundation on which accurate beliefs can securely rest. In contrast, weaker methods, like [emotional reasoning](#), provide a fragile base that may crumble under scrutiny.



asking the ultimate epistemic question—"What would be the best way to tell if that were true?"—we can evaluate the quality of the foundations supporting our beliefs. Strengthening these foundations ensures our cherished beliefs are more likely to be accurate and resilient.

Insights from CoJCoLdS Leaders

CoJCoLdS leaders have emphasized the importance of examining our epistemic foundations. **President George A. Smith** taught:

"If a faith will not bear to be investigated, if its preachers and professors are afraid to have it examined, their foundation must be very weak."

Similarly, **President J. Reuben Clark** stated:

"Truth has no fear of the light. If an individual or an organization seeks to silence doubt or questioning... it is filled with fear and its house is built on sand. And if we have the truth, no harm can come from investigation. If we have not the truth, it ought to be harmed."

These teachings underscore the value of honest epistemic inquiry, suggesting that resistance to such investigation may indicate a weak foundation.

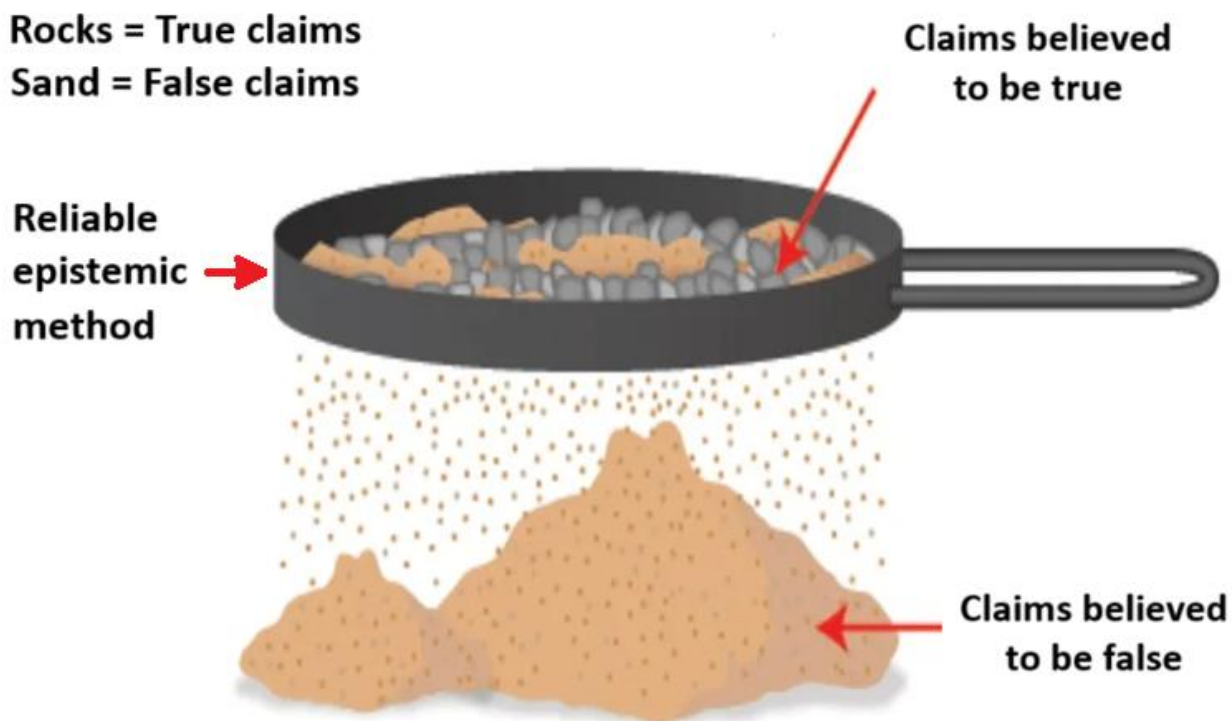
(For more teachings on the topic, see the [appendix](#) section: "CoJCoLdS Statements on the Merits of Honest Investigation.")

Preventing Gullibility with the Ultimate Epistemic Question

Another compelling reason to ask the ultimate epistemic question—"What would be the best way to tell if that were true?"—is to protect ourselves from gullibility and resultant poor decision-making. The world constantly assails us with truth claims—scientific, financial, medical, religious, and conspiratorial in subject matter. Without reliable methods for evaluating these claims, we can easily fall prey to falsehoods.

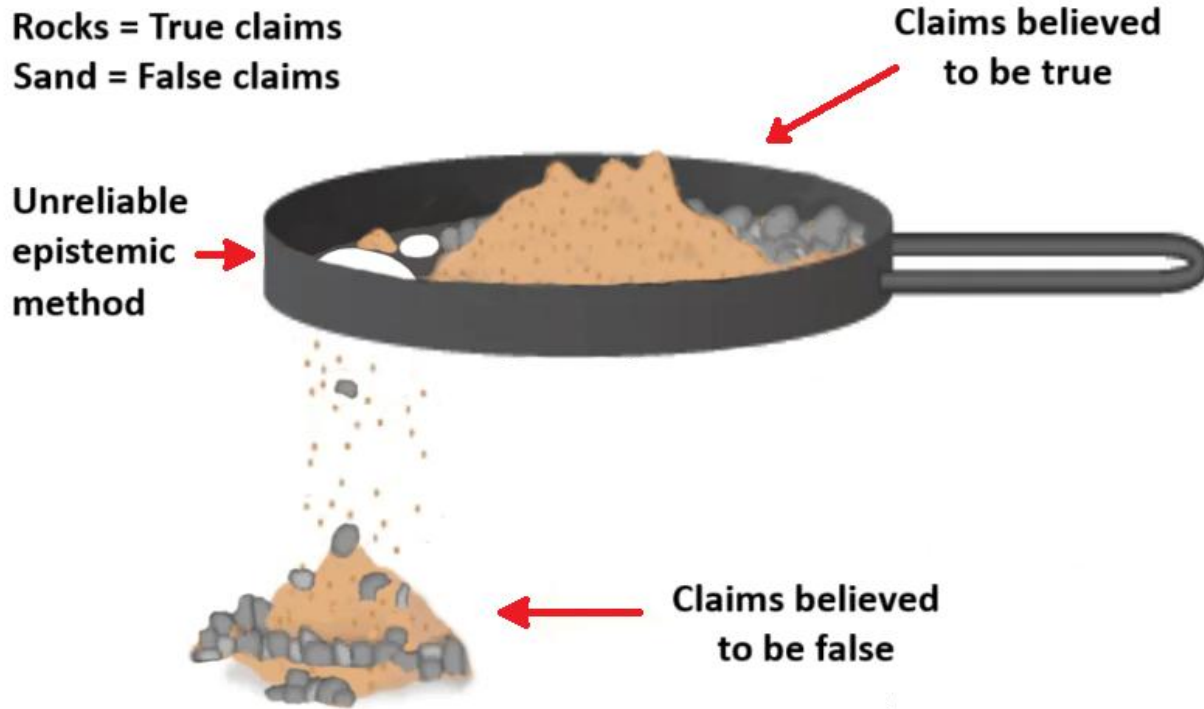
Reliable Epistemic Methods

Asking the ultimate epistemic question helps us develop reliable epistemic methods, which, as illustrated in the following diagram, can function as filters or sieves. These epistemic filters allow us to accurately distinguish true claims from false ones, ensuring that our beliefs rest on solid ground.



Unreliable Epistemic Methods

When we use reliable epistemic methods, we're more likely to accept true claims and reject false ones. In contrast, unreliable epistemic methods function like a poorly designed or clogged sieve (see next diagram). These faulty methods allow both rocks (true claims) and sand (false claims) to pass through, while also retaining both indiscriminately. This results in a confused mix of true and false beliefs, leaving one vulnerable to both believing falsehoods and dismissing truths.



The Harm of Believing False Claims

Beliefs shape our decisions, and false beliefs can lead to harmful outcomes. Earlier we discussed the [Seekers](#), who sacrificed time, money, and relationships due to their belief in Dorothy Martin's prophetic abilities—even after a significant failed prediction. This belief was maintained by [the confirmation algorithm](#), an unreliable epistemic method that prevented them from sufficiently questioning her claims.

Had the Seekers engaged with the ultimate epistemic question ("What would be the best way to tell if that were true?"), they might have scrutinized the validity of their epistemic foundation and recognized its flaws. This critical examination could have inspired them to change course, sparing them significant personal loss.

Similarly, when we encounter extraordinary claims—whether a suspicious financial offer, a miracle cure, or a conspiracy theory—applying the ultimate epistemic question helps us separate fact from fiction. By doing so, we can make decisions grounded in reality, avoiding the pitfalls of gullibility and the far-reaching consequences of misguided choices.

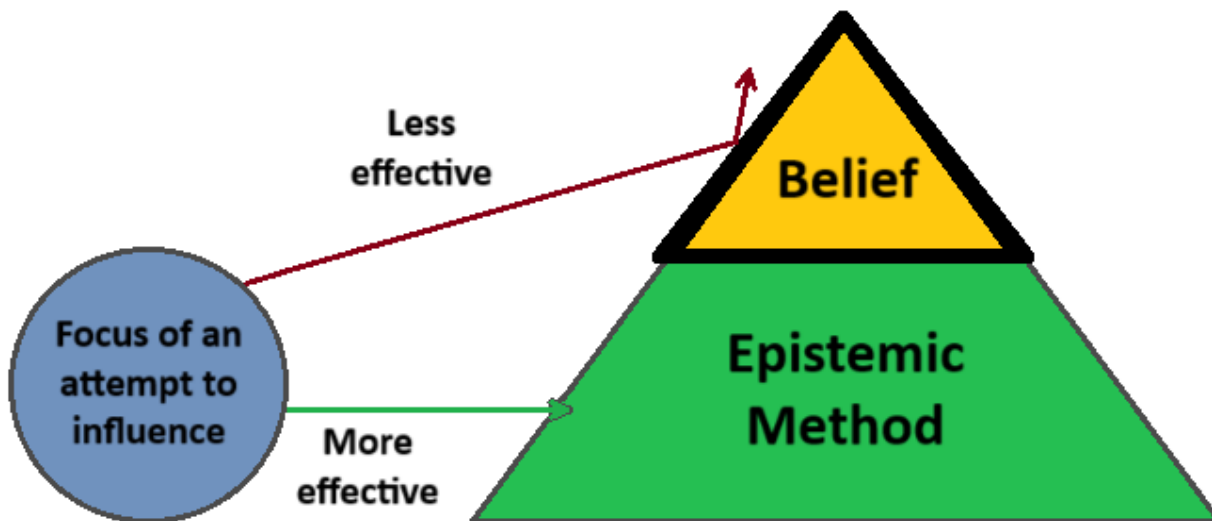
Positively Influencing Others with the Ultimate Epistemic Question

Influencing Beliefs as a Missionary

During my time as a missionary for the CoJCoLdS, I experienced firsthand the complexities of influencing deeply held beliefs. Even in moments when spiritual feelings were strong, and when I believed I had made a compelling case for the Church, many individuals ultimately chose to maintain their beliefs, often offering reasons that seemed, at the time, to defy logic.

This taught me an important truth: many beliefs are deeply tied to a person's identity, emotions, and sense of self. Adjusting one's confidence in such beliefs can feel like losing a part of oneself. In contrast, epistemology—the study of the ways we arrive at beliefs—seems to be far less contentious. Unlike debates over specific beliefs, conversations about epistemic methods rarely seem to provoke defensiveness.

By focusing on epistemic methods rather than beliefs themselves, we may encounter less resistance, opening the door to more productive and respectful conversations (see diagram).



How Minds Change

In his book on the science of persuasion, *How Minds Change*, David McRaney asserts that the most influential discussions occur not as debates, which “have winners and losers, and no one wants to be a loser,” but when both sides feel safe to “focus on their processing, on how and why they see what they see, not what.” By shifting a conversation’s focus from facts/beliefs to the best methods of acquiring them, epistemically focused people “avoid the dead-end goal of winning an argument” in exchange for the more satisfying and productive goal of discovering the truth together.

(For more on this topic, refer to the [appendix](#) link titled “How Minds Change.”)

Flat Earth

A practical way to redirect a conversation toward epistemic methods is to pose some version of the ultimate epistemic question ("*What would be the best way to tell if that were true?*"). For example, if someone claimed the Earth was flat, rather than trying to argue against their belief, you could ask, "What would be the most reliable ways of finding out if the Earth was flat or round?" Then, listen actively as they propose methods. Together, you can assess the rigor of these methods (e.g., checking for falsifiability, reliability, or consistency) and work toward mutual agreement.

This approach does more than increase the likelihood of influencing the other person—it demonstrates intellectual integrity and open-mindedness as you prioritize rigorous epistemic methods over a vainly won debate.

Facilitating Critical Thinking with the Ultimate Epistemic Question

Ghosts

The ultimate epistemic question ("*What would be the best way to tell if that were true?*") can also spark critical thinking in young minds.

When my 6-year-old son declared our house haunted after some papers mysteriously fell off a table, I resisted the urge to correct him. Instead, I asked, "What would be the best way to tell if there were a ghost in a house?" He paused, then devised a surprisingly rigorous epistemic process, paraphrased as follows:

- Observe a floating, transparent figure.
- Attempt to pass through the figure to ensure it isn't a mundane object like a hanging sheet.
- Wave a hand above and below the figure to check for artificial suspension.
- Conduct a thorough search of the house to rule out wires, strings, magnets, actors, or image-projecting devices.

Concluding confidently that all ghosts would pass these tests (based on his extensive experience of having "seen 100s of them"), my son reassured me that there was no need to worry that the house was haunted. While his epistemic method was not flawless (e.g., what about invisible ghosts?), I found it more robust than attributing all unexplained events to ghosts.

CoJCoLdS University Course

The ultimate epistemic question also proved impactful during a university course I attended on CoJCoLdS history. At the beginning of the semester, the professor posed a central question, “What would be the best way to tell whether a prophetic teaching represented official Church doctrine?”

Initially seeming inconsequential, the question gained significance as the professor exposed us to numerous instances of prophets teaching conflicting ideas. This new information created significant cognitive dissonance among students who had not confronted these discrepancies.

To address these concerns and the course’s central question, the professor and his colleagues developed a system categorizing CoJCoLdS doctrines based on importance and supporting evidence (see the [appendix](#) link titled “Evaluating Doctrine”). This framework has empowered not only students but members worldwide to more thoughtfully reflect on the teachings of their leaders, producing a deeper and more nuanced understanding of CoJCoLdS prophets.

Closing Thoughts

As we navigate a world filled with consequential and extraordinary truth claims, let us embrace the ultimate epistemic question—“What would be the best way to tell if that were true?”—as a guiding principle. By consistently applying this question, we can confront our biases, refine our epistemic methods, strive for more justified beliefs, and become a voice of reason in the face of extraordinary or important truth claims.

Thank you for engaging with these ideas. *Standards of Truth* is a work in progress, so please [share your perspective](#) on how to improve it—I am eager to learn from others. I hope this work has offered even a small measure of insight or encouragement in your journey toward truth.

For additional readings on epistemology, prophets, and related topics, please refer to the [appendix](#).

Appendix

References and Useful Links

Main Sources of CoJCoLdS Leader Quotes

[Joseph Smith Papers](#)

[Journal of Discourses](#)

[History of the Church](#)

[CoJCoLdS General Conference Corpus](#)

Critical Evaluations of CoJCoLdS Leaders

[LDS Discussions](#)

[A Careful Examination](#)

[Letter for my Wife](#)

[CES Letter](#)

CoJCoLdS Apologetics

[FAIRLDS](#)—Apologetic branch of the CoJCoLdS

[A New Narrative](#)—Improving expectations of CoJCoLdS leaders

[Faith Matters Foundation](#)—Discussion on the reliability of CoJCoLdS leaders

[Evaluating Doctrine](#)—Research on comparative reliability of CoJCoLdS doctrines

Adjacent Topics

[Hermetically Sealed Systems of LDS Thought](#)—Charts that inspired the confirmation algorithm

[Street Epistemology](#)—Resources for everyday epistemic conversations

[Yourbiasis](#)—List of 24 common cognitive biases

[How Minds Change](#)—Book on influencing others despite cognitive bias

[The Bite Model](#)—Framework for evaluating ethics in religious organizations

[NonStampCollector—Noah's Ark](#)—Humorous video on the historicity of Genesis

[Models of Prophetic Revelation](#)—List of 10 viewpoints on prophetic fallibility

Omission of Example Standard 6

An [example set of five standards](#) to distinguish true prophets was laid out previously. Another important standard was considered but ultimately omitted:

6. A true prophet will either:

- Make a reliably observable true prediction of which only an omniscient god could have informed them, or
- Perform a reliably observable miracle in which only an omnipotent god could have aided them.

Standard 6 may be even more useful than the other five for determining whether someone is a true prophet. It sets a high bar for entry into the realm of true prophets, whereas the other standards mainly exclude prophets based on false, contradictory, or unethical statements. One ironic disadvantage of standards 2-5 is that most babies meet them due to their inability to make false/contradictory/unethical statements. In contrast, Standard 6 immediately screens out most of the world's population in search of someone with superhuman abilities. It also places a significant [burden of proof](#) on those who claim the standard is fulfilled.

President Hugh B. Brown seemed to affirm the usefulness of this standard when he [taught](#) that a true prophet “would be able to do superhuman things — things that no man could do without God’s help. The consequence or result of his message and work would be convincing evidence of his prophetic calling: ‘By their fruits ye shall know them’ (Matthew 7:20).”

It may be argued that Standard 6 is [unfalsifiable](#) because one can never rule out the possibility that an individual did such a miracle/prediction in an unobservable way (e.g., in private or without leaving a reliable record). This is correct—even an exhaustive search couldn’t rule out such unlimited possibilities (e.g., Perhaps the individual blew up the entire universe yesterday and reformed it again without leaving a trace of their activity.).

For this reason, the words “reliably observable” are included in Standard 6. This limits the list of predictions/miracles to those we can ensure were truly performed, and falsifiability is regained. For example, if someone publicly announced on the radio that the Red Sea would dry up overnight, both the prediction and miracle would be observable and falsifiable (i.e., We would be able to tell whether they had occurred or not.). Alternatively, if the Red Sea dried up overnight, with nobody publicly predicting this beforehand, and someone came around afterward saying, “I told you this would happen!” then that person’s claim would neither be reliably observable nor falsifiable (i.e., Maybe the person made the prediction beforehand, but we don’t have a reliable way to tell whether they did or not.). Thus, with the added stipulation of miracles/predictions being “reliably observable,” Standard 6 not only becomes falsifiable, but sets a high bar for entry into the realm of true prophets, placing a significant [burden of proof](#) on those who claim the standard is fulfilled.

Despite its potential utility, Standard 6 was excluded here for two reasons:

- Cultural irrelevance—The CoJCoLdS has had at least 120 people sustained as “Prophets, Seers, and Revelators.” I estimate that very few CoJCoLdS members hold all 120 of them (except perhaps Joseph Smith) to this high standard.
- Redundance—Evaluations of miracles/predictions of Joseph Smith already exist—for example, the translations of the Book of Mormon, the Book of Abraham, and the Kinderhook Plates:
 - <https://www.churchofjesuschrist.org/study/manual/gospel-topics-essays/book-of-mormon-translation?lang=eng>
 - <https://www.ldsdiscussions.com/translations>
 - <https://www.letterformywife.com/part-three-the-book-of-mormon>
 - https://faenrandir.github.io/a_careful_examination/bom-parallels-to-1800s-thought/
 - (Also see “[References and Useful Links](#)”)

CoJCoLdS Statements on the Merits of Critical Thinking

“Truth has no fear of the light. If an individual or an organization seeks to silence doubt or questioning in the private room or in the town square it is filled with fear and its house is built on sand. And if we have the truth, no harm can come from investigation. If we have not the truth, it ought to be harmed.”

– President J. Reuben Clark

“If a faith will not bear to be investigated, if its preachers and professors are afraid to have it examined, their foundation must be very weak.”

– President George A. Smith

“I think a full, free talk is frequently of great use; we want nothing secret nor underhanded, and I for one want no association with things that cannot be talked about and will not bear investigation.”

– President John Taylor

“In general it is true that nothing which cannot stand up under discussion and criticism is worth defending.”

– Elder James E. Talmage

“Now I mention freedom to express your thoughts. But I caution you that your thoughts and expressions must meet competition in the marketplace of thought. And in that competition, truth will emerge triumphant. Only error needs to fear freedom of expression.”

– President Hugh B. Brown

“The honest investigator must be prepared to follow wherever the search of truth may lead. Truth is often found in the most unexpected places. He must, with fearless and open mind, insist that facts are far more important than any cherished, mistaken beliefs, no matter how unpleasant the facts or how delightful the beliefs.”

– President Hugh B. Brown

“Preserve, then, the freedom of your mind in education and in religion, and be unafraid to express your thoughts and to insist upon your right to examine every proposition. We are not so much concerned with whether your thoughts are orthodox or heterodox as we are that you shall have thoughts.”

– President Hugh B. Brown

“The fact that He has promised further revelation is to me a challenge to keep an open mind and to be prepared to follow wherever my search for truth may lead.”

– President Hugh B. Brown

“There are forces at work in our society today which degrade an intellectual quest for knowledge. These forces are nothing new. They have always been powerful. They are anti-intellectual... Whether you are in the field of economics or political science, history or the behavioral sciences, continue your search for

truth. And maintain humility sufficient to be able to revise your hypotheses as new truth comes to you by means of the spirit or the mind."

– President Hugh B. Brown

"The rational foundation for [unjustified] claims to divine right are as easily established as the historical. The classical formula is given by Anselm: *fides quaerens intellectum*; you first decide what you are going to believe and then you set out to find intellectual demonstrations that will support it. And such proof comes easily and mechanically to hand if one has been 'stepped in the school of old Aquinas,' who gives us the useful rule: 'Since the faith rests on infallible truth, it would be impossible to bring forth a valid demonstration against it; for it is obvious that any arguments brought forth against the faith are not really proofs but soluble arguments.' **Thus I might state as a true principle that any coin when tossed will always come down heads.** I toss the coin, and it comes down tails, but according to St. Thomas' convenient rule, that toss does not count—it must be ruled out since it refutes a true principle; and so **by disqualifying all unfavorable tosses I can exhaustively demonstrate my doctrine that any coin when tossed will always come down heads.** With an arsenal of such useful weapons at their disposal, it is not surprising that the schoolmen can come up with any proofs they want in matters of authority or anything else. There is no more powerful argument, Tertullian reminds us, than self-interest."

—Hugh Nibley

About/FAQ

[What is this book about?](#)

[What if I already know how to identify true prophets?](#)

[Where is the world's largest list of problematic statements by CoJCoLdS Prophets?](#)

[What is the biggest mistake in identifying true prophets?](#)

[What is the Ultimate Epistemic Question?](#)

[Why bring epistemology into religions like the Church of Jesus Christ of Latter-day Saints?](#)

[When is epistemology not useful?](#)

[Why are unfalsifiable claims unhelpful for assessing truth?](#)

[Are poor epistemic standards the same as logical fallacies?](#)

[Who wrote this?](#)

[What should I read if I only have 5 minutes?](#)

What is this book about?

Standards of Truth is a guide to improving critical thinking and finding reliable ways to identify true prophets.

It also contains the [world's largest list of challenging statements](#) by prophets of the Church of Jesus Christ of Latter-day Saints (CoJCoLdS, LDS Church, Mormonism, Mormon Church).

This book challenges readers to think deeply about questions such as:

- [Why is it important to identify true prophets?](#)
- [How can one best identify true prophets?](#)
- How do [cognitive biases and poor epistemic standards](#) hinder the identification of true prophets?
- How can the "[ultimate epistemic question](#)" promote more thoughtful and respectful discussions around religious topics?

Who is this book for?

- Members of the CoJCoLdS and those familiar with or curious about its teachings

- People interested in how critical thinking and epistemology apply to religious beliefs
- Readers seeking deeper insights into how to identify truth and navigate challenging questions of faith

What if I already know how to identify true prophets?

For those who already feel confident in their understanding of how to identify true prophets, this book may still offer value. It serves as an opportunity to **reflect** on the epistemic methods you already use, **identify potential areas of refinement**, and explore how to **help others** grapple with these critical questions. Even if you already know what works for you, understanding why it works can make you **more effective in conversations** with those who think differently.

Where is the world's largest list of problematic statements by CoJCoLdS Prophets?

To read the list, click on “[The World’s Largest Citation-supported List of Challenging Statements by CoJCoLdS Prophets](https://www.standardsoftruth.org/read-standards-of-truth/example-evaluation-list-of-quotes)” or navigate to the online version here: <https://www.standardsoftruth.org/read-standards-of-truth/example-evaluation-list-of-quotes>

A natural byproduct of *Standards of Truth* was (to my knowledge) **the world's largest citation-supported list of problematic quotes** by prophets of the Church of Jesus Christ of Latter-day Saints (CoJCoLdS, LDS Church, Mormonism, Mormon Church), with **148 false statements, 143 contradictory statements, and 344 unethical statements**, making a **total of 635 unique statements** (more detailed breakdown available in the [online results spreadsheet](#)).

Certain omissions were made to maintain scope and academic integrity:

- Statements by CoJCoLdS leaders prior to their ordination as prophets, seers, and revelators
- Statements by other high leaders of the CoJCoLdS who were not formally ordained as prophets, seers, and revelators (e.g., Presidency of the Seventy, Presiding Bishopric, General Auxiliary Presidents, etc.)
- Statements that may have been said, but cannot be reasonably attributed to the speaker via linked citation

I strongly believe that **awareness of these statements can benefit everyone**, regardless of their relationship with the CoJCoLdS. For example, active members may gain a deeper appreciation of prophetic humanity, increasing their ability to thoughtfully reflect on contemporary counsel.

As enlightening as the compilation of quotes may be, I highly recommend beginning from the [intro to *Standards of Truth*](#) (a very short read), which will start you on an introspective journey to avoid [cognitive biases](#) and [craft your own reliable standards](#) for identifying true prophets. *Standards of Truth* aims to equip readers with powerful tools for critical thinking, enabling them not only to navigate one of religion's most profound questions, but also to learn the "[ultimate epistemic question](#)"

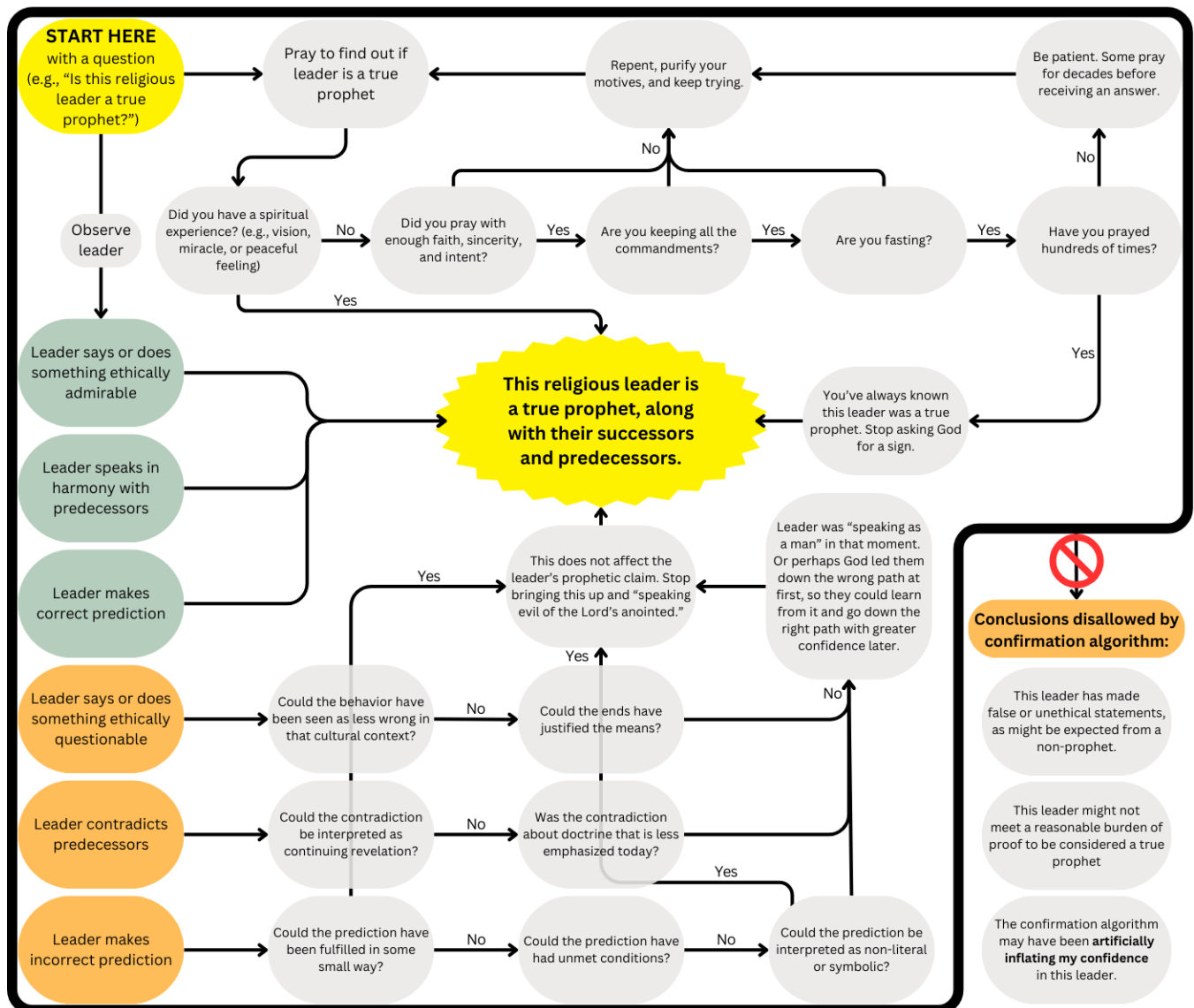
What is the biggest mistake in identifying true prophets?

Standards of Truth was designed to briefly cover some of the most egregious pitfalls in identifying true prophets, such as [confirmation bias](#), [belief perseverance](#), [emotional reasoning](#), and [unfalsifiable standards](#).

Still, due to its widespread prevalence and potential for harm, the biggest pitfall in identifying true prophets might be the [Confirmation Algorithm](#)—a process by which all observations are unconditionally interpreted to support a predetermined conclusion. Following is an example flowchart of the confirmation algorithm being used to evaluate whether a religious leader is a true prophet.

Confirmation Algorithm

A process by which **all** observations are **unconditionally** interpreted to support a **predetermined conclusion**



Although the confirmation algorithm was used in this example to support a prophetic claim, it can be similarly used to justify **any claim** (e.g., flat earth, conspiracy theories, scams).

The problem with the confirmation algorithm is that **all possible observations** are interpreted in a way that reinforces the claim—**even observations that would normally weaken or falsify the claim**. Thus, the claim cannot be weakened or falsified, and one's ability to distinguish false from true claims is greatly diminished.

For **examples of the confirmation algorithm being the worst**, see the sections on [the Jehovah's Witnesses](#), [the Seekers](#), and [the Movement of the Restoration of the Ten Commandments of God](#).

What is the Ultimate Epistemic Question?

Of all the possible takeaways in *Standards of Truth*, I suggest the most important is the value of asking the “**ultimate epistemic question**” when faced with consequential or extraordinary truth claims:

“What would be the best way to tell if that were true?”

By consistently asking this high-yield question, we can confront our biases, refine our epistemic methods, strive for more justified beliefs, and become a voice of reason in the face of extraordinary or important truth claims. Read more in [Outro: The Ultimate Epistemic Question](#).

Why bring epistemology into religion?

I didn't bring it in—it **was already there!** (see [examples of epistemic standards from CoJCoLdS teachings](#))

Epistemology—the study of ways to seek truth—**goes hand in hand with religion—especially the Church of Jesus Christ of Latter-day Saints** (CoJCoLdS, LDS Church, Mormonism, Mormon Church). Many people value religious truth. For centuries, people have discussed the best ways to find out whether gods exist and the best ways of discovering the nature and will of such gods. The concepts of a “true church” and “true prophets” are also important for many.

This is especially the case in the CoJCoLdS, where monthly Fast and Testimony Meetings are replete with phrases about truth. For example:

- “I know this Church is true.”

- “I know Joseph Smith was a true prophet.”
- “I know the Book of Mormon is true.”
- “I know Jesus Christ lives.”

The more important the truth claims on the line, the more important epistemology becomes. That is why skills in epistemology are essential for evaluating religious truth claims, especially in truth centric religions like the Church of Jesus Christ of Latter-day Saints.

When is epistemology not useful?

Although epistemology can play an important role in religion, especially in the CoJCoLdS, it is not as helpful in cases where truth is irrelevant. For example:

- A person is looking for the best-tasting breakfast cereal.
- A person is deciding whether to join the tennis or baseball team.
- A person is looking for a religion they feel most connected to or resonate with the most. In other words, they are looking for a spiritual community. They aren't particularly interested in whether the religion is true.

These examples deal with matters of **preference instead of truth**. There wouldn't be much benefit from pondering an epistemic question like, "What would be the best way to tell if I liked this breakfast cereal?"

Why are unfalsifiable claims unhelpful for assessing truth?

Falsifiability is the ability of a statement to be found false. According to this principle, any worthy claim should remain open to the possibility of being challenged by new information. One can learn whether a statement is falsifiable by asking, "**Would it be possible to find out if this were false?**"

CoJCoLdS scholar and apologist Hugh Nibley criticized the use of unfalsifiable claims for finding truth:

"The rational foundation for [unjustified] claims to divine right are as easily established as the historical. The classical formula is given by Anselm: fides quaerens intellectum; you first decide what you are going to believe and then you set out to find intellectual demonstrations that will support it. And such proof comes easily and mechanically to hand if one has been 'stepped in the school of old Aquinas,' who gives us the useful rule: 'Since the faith rests on infallible truth, it would be impossible to bring forth a valid demonstration against it; for it is obvious that any arguments brought forth against the faith are not really proofs but soluble arguments.' **Thus I might state as a true principle that any coin when tossed will always come down heads.** I toss the coin, and it comes down tails, but according to St. Thomas' convenient rule, that toss does not count—it must be ruled out since it refutes a true principle; and so **by disqualifying all**

unfavorable tosses I can exhaustively demonstrate my doctrine that any coin when tossed will always come down heads. With an arsenal of such useful weapons at their disposal, it is not surprising that the schoolmen can come up with any proofs they want in matters of authority or anything else. There is no more powerful argumentrix, Tertullian reminds us, than self-interest."

For more on unfalsifiable standards and other epistemic pitfalls, see [Cognitive Biases and Poor Epistemic Standards](#).

Are poor epistemic standards the same as logical fallacies?

Yes, there is an overlap between these concepts! For example, [emotional reasoning](#) could be considered both a logical fallacy (a flaw in logic that leads to an unsupported conclusion) and a poor epistemic standard (an unreliable method for seeking truth).

On the other hand, [unfalsifiable standards](#) and the [confirmation algorithm](#) didn't seem to fit neatly into the category of logical fallacies.

Regardless of the terms used, these concepts are highly relevant and useful when it comes to evaluating truth claims—religious or otherwise. Here's a list of logical fallacies: <https://yourlogicalfallacyis.com/>

Who wrote this?

My upbringing in the Church of Jesus Christ of Latter-day Saints (CoJCoLdS, LDS Church, Mormonism, Mormon Church) was replete with spiritual experiences. I spent countless hours in study and prayer, seeking to follow the promptings of the Spirit. By the end of high school, I had given away around 30 copies of the Book of Mormon, promising my friends that if they read it and prayed about it, they'd come to know as I had that Joseph Smith was a true prophet.

After a two-year full-time proselyting mission, I began studying neuroscience at Brigham Young University. There, I learned how efficiently our minds process information—and how these processes sometimes result in [cognitive biases](#) (i.e., mental shortcuts that can undermine rational judgment). I also studied logical fallacies and poor epistemic standards, (e.g., straw man arguments, emotional reasoning, and double standards).

This knowledge felt liberating and exciting. I began wondering to what extent cognitive biases and flawed reasoning had influenced the formation of my own beliefs. This sparked a journey of critical self-examination. I worked to hold fast to what was good and true while discarding what might have been the "traditions of [my] fathers, which [were] not correct." (Mosiah 1:5)

In a search for further insight, I noticed a gap in the CoJCoLdS literature addressing epistemology and cognitive biases—tools that are foundational for understanding how we form and evaluate religious beliefs. There was a lack of church-approved resources, and materials written by outsiders were often perceived as off-putting or even threatening to the beliefs of members. To address this need, I created

Standards of Truth—a resource designed to promote thoughtful reflection and respectful discourse around these important topics. I spent hundreds of hours researching, consulting feedback from members across the belief spectrum, and refining the content to increase accessibility, utility, and impartiality.

Thank you for engaging with this work. I strongly believe that anyone—regardless of their relationship with the CoJCoLdS—can benefit from understanding and applying these ideas. *Standards of Truth* is a work in progress, so please [share your perspective](#) on how to improve it—I am eager to learn from others. I hope this work has offered even a small measure of insight or encouragement in your journey toward truth.

What should I read if I only have 5 minutes?

I recommend [Cognitive Biases and Poor Epistemic Standards](#).

After that, maybe try [Outro: The Ultimate Epistemic Question](#).

Contact

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If you find any errors herein (names, dates, links, reasoning), please contact me.

In the example evaluation, I provided links to primary sources when feasible. Unfortunately, some were inaccessible (behind paywalls or in historical vaults). If you have access to these primary sources, please send word.

I performed an extensive but not exhaustive search for statements that meet the inclusion criteria. If you know of others, feel free to send them.

I tried my best to interpret statements by CoJCoLdS leaders in the context of their respective discourses. If any statement seems miscategorized or taken out of context, feel free to let me know (For those interested in the topic of religious teachings being taken out of context, I highly recommend this [silly video](#).)

For those who wrote down their own epistemic standards, please send them along, as I am interested in hearing your perspective.

This is the PDF version from 4/8/2025

The most up-to-date version is available at <https://www.standardsoftruth.org/>